



Concordia Theological Monthly



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Concordia Theological Monthly

Published by The Lutheran Church — Missouri Synod

EDITED BY THE FACULTY OF CONCORDIA SEMINARY
ST. LOUIS, MO.

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CONCORDIA THEOLOGICAL MONTHLY is published monthly by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo., to which all business correspondence is to be addressed.

\$3.00 per annum, anywhere in the world, payable in advance.

Entered at the Post Office at St. Louis, Mo., as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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Concordia Theological Monthly

VOL. XXIV

MARCH 1953

NO. 3

The World Council of Churches: A Theological Appraisal

By F. E. MAYER
in collaboration with
RICHARD Z. MEYER

NOTE: Mr. Meyer, who prepared Part I of this article, is one of the six 1952 graduates who were given a fellowship for 1952—53 to pursue graduate studies at Concordia Seminary and to assist various professors in research projects. Mr. Meyer's assignment is to help the managing editor of this journal in preparing the manuscript for a text in the field of Comparative Symbolics. This article is essentially a chapter from this proposed publication, and its prepublication in this journal was requested because of the present interest in the topic. — ED.

THROUGHOUT the history of the divided Church there have been earnest efforts to reunite the separated communions. The impetus for such a reunion usually was strongest in a period either of prosperity or of opposition. At the beginning of the nineteenth century the Church experienced an era of revivalism and expansion, and shortly the former confessional boundaries were ignored, and in spite of divergent doctrinal views denominations united in organizing the several national Bible Societies and large Missionary Associations. When shortly afterwards a wave of secularism swept over the world, the various communions again set aside their confessional differences and organized the Evangelical Alliance (1846) to meet jointly the "common foe." The apocalyptic events and the catastrophic disasters which have fallen on large sections of Christendom during the past few decades have drawn the members of the separated Churches together and have quickened the desire in many leaders to unite all Christians in some sort of union in order to meet jointly the problems which face the world and the Church. It is

this desire which led to the formation of the World Council of Churches. The first part of this article will discuss the genetic history and the nature of the World Council of Churches. This is basic for the second part, in which the objective appraisal of the theological emphases present in this movement will be discussed.

I

The World Council of Churches grew out of three inter- and supra-denominational movements and programs of activities.¹

1. Movements that aimed at co-ordination of existing church work, and promoted co-operation to avoid overlapping and rivalry, e. g., the World Student Christian Federation and the International Missionary Council.

The International Missionary Council was organized at Lake Mohawk, New York, in 1921, after several preliminary meetings.²

2. Movements that aimed at bringing Christian consciences to bear on the practical and contemporary problems of the world, e. g., the World Alliance for International Friendship through the Churches, and the Universal Christian Council for Life and Work.

This organization has played an important part in the life of a large segment of Protestantism. It held meetings at Jerusalem in 1925 and Madras 1938.

The Universal Christian Council for Life and Work was initiated by the Federal Council of Churches of Christ in America; the World Alliance for International Friendship through the Churches; the British Conference on Christian Politics, Economics, and Citizenship (COPEC); and the Church of Sweden, with the hearty support of the Swedish government and the ecclesiastical statesman Archbishop Nathan Söderblom. At its first meeting in Stockholm, 1925, this interdenominational agency deliberately by-passed all doctrinal issues and devoted itself to a "solution of the contemporary social and international problems." However, at the second meeting at Oxford, 1937, attention was given to some theological issues.³

3. Movements that aimed directly at the discussion of the doctrinal agreements underlying the disunion of Christendom, e. g., The World Conference on Faith and Order.

The World Conference on Faith and Order came into being largely in response to an invitation of the Protestant Episcopal Church under the leadership of Bishop Brent, asking representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Savior to participate in a conference for the consideration of questions pertaining to Faith and Order of the Church of Christ.⁴

Many leaders in the ecumenical movement had realized that it was impossible to by-pass entirely the theological issues which separated the Churches. The invitation to the Conference on Faith and Order stated specifically that the purpose of the meeting was a discussion of the differences on "faith" and "order," i.e., the creed and the ministry. However, it was understood that no Church should lose its own individuality or independent sovereignty, nor be expected to ratify the deductions of this Conference. The first meeting was held at Lausanne, 1927. The theological basis for membership was the confession of the Lord Jesus Christ as God and Savior and acceptance of the Ecumenical Creeds of the Church as the acceptable doctrinal statement of the Conference.⁵ The second meeting was held in 1937 at Edinburgh,⁶ just prior to the Oxford meeting of the Council on Faith and Life. In the organizational meeting of the World Council of Churches in 1948 the Council on Faith and Order became the Commission on Faith and Order, and as such it functions somewhat independently of the World Council. It had its third meeting as the Council and its first as the Commission at Lund in 1952.⁷

In the opinion of the leaders the 1937 meetings showed that a merging of the Life and Work (Stockholm) and the Faith and Order (Lausanne) movements was highly desirable, in spite of the basic differences in purpose and plan of each. The former organization concerned itself chiefly with the alleviation of moral and social problems due to the maladjustments of human society, and with the removal of the universal provincial isolationism. The other movement dealt primarily with doctrinal matters and especially with the vexing problems growing out of the divergent views on the ministry. Life and Work took it upon itself to issue pronouncements and to express opinions concerning the world

problems and current issues. Faith and Order, however, prided itself in its independent structure that allowed for no resolutions that would commit a Church to a doctrinal agreement. It sought a theological statement sufficiently wide for universal approval and a *modus vivendi* to enable churches with divergent types of ministerial orders to unite in worship and work.

Specific steps leading to the formation of the World Council were: (1) The meeting of the Committee of Thirty-five under Wm. Temple's chairmanship at Westfield College, Onson, England, 1937;⁸ and (2) the meeting of the Committee of Fourteen at Utrecht, 1938, whose chief task was to formulate a provisional constitution for a projected Council of the Churches of the World. This document was to be both a witness to the historic faith of the Church as expressed in the Nicene Creed, and an instrument which would deprive no church of its own specific interests or interpretations.⁹ The organizational meeting was scheduled for 1941, but had to be postponed until 1948 at Amsterdam.

According to its constitution the nature and purpose of the World Council of Churches is to be and to serve as a "fellowship of Churches which accept our Lord Jesus Christ as God and Savior." At the organizational meeting all sections of Christendom were represented, except the Roman Catholic Church.¹⁰ The World Council presents a new attempt and an unprecedented approach to the problem of interchurch relationships and is confronted with peculiar problems, the most difficult of which is formulating a definition that would account for the various ecclesiologies of its member Churches. The leaders have found it necessary to state as explicitly what the World Council is not as what it is.

The World Council claims to be a council, not a church, not a world-church, nor the *Una Sancta*. Its avowed purpose is

to bring the churches into living contact with each other and to promote the study and discussion of the issues of Church unity. The very existence and activities of the World Council are said to bear witness to the necessity of a clear manifestation of the oneness of the Church of Christ, without depriving a member church of its right and duty to draw its own conclusion from its ecumenical experience.

From the various discussions and reports the divergent ecclesiologies seem to be the greatest barrier to a union of Churches.¹¹ Probably a greater difficulty is the fact that there is no agreement concerning the concept of Church unity. It claims to stand for unity, but is compelled to recognize that there are member Churches that conceive of unity wholly as an agreement in the realm of doctrine; others as a sacramental union based on Church order; others who insist on both; etc. But according to the leaders none of these conceptions composed the ecumenical theory around which the World Council of Churches is formed.¹²

According to the Constitution the functions of the World Council are as follows:

1. To carry on the work of the Faith and Order and the Life and Work movements;
2. To facilitate common action by the Churches;
3. To promote co-operation in study;
4. To promote the growth of ecumenical consciousness in the members of all Churches;
5. To establish relations with denominational federations of world-wide scope and with other ecumenical movements;
6. To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

To define the positive assumptions which underline the World Council of Churches, the Central Committee in its 1950 message emphasized the following points:

1. Conversation, co-operation and common witness of the Churches must be based on the common recognition that Christ is the Divine Head of the Body;
2. Though the New Testament unity is not one of churches with each other, the fact is that there can be only one Church of Christ.
3. The member Churches recognize that the membership of the Church of Christ is more inclusive than the membership of their own Church body. They seek, therefore, to enter into living contact with those outside their own ranks who confess the Lordship of Christ. Therefore the task is to seek fellowship with all those

who, while not members of the same visible body, belong together as members of the mystical body. And the ecumenical movement is the place where this search and discovery takes place.

4. The member Churches of the World Council consider the relationship of other Churches to the Holy Catholic Church which the Creeds profess as subject for mutual consideration. Nevertheless, membership in the Council does not imply that each Church must regard the other member Church as Church in the true and full sense of the word.

5. The member Churches of the World Council recognize in other Churches elements of the true Church. . . . They consider that this mutual recognition obliges them to enter into a serious conversation with each other in the hope that these elements of truth will lead to the recognition of full truth and to unity based on the full truth.

6. The member Churches of the Council are willing to consult together in seeking to learn of the Lord Jesus Christ what witness He would have them bear to the world in His Name. That is, the purpose is "that the world may believe" and that the Church may "testify that the Father has sent the Son to be the Savior of the world."

7. A further practical implication of common membership in the World Council is that the member Churches should recognize their solidarity with each other, render assistance to each other in case of need, and refrain from such actions as are incompatible with brotherly relationships.

8. The member Churches enter into spiritual relationships through which they seek to learn from each other and to give help to each other in order that the Body of Christ may be built up and that the life of the Churches may be renewed.¹³

II

The problem which confronts the member Churches of the W. C. C. is a definition and an adequate description of "ecumenical theology." Some seem to follow the lead of Georg Calixt, the 17th century theologian, who advocated an "ecumenical theology" in the form of *consensus quinquesaecularis*. Their motto is: "In essentials unity, in nonessentials diversity (liberty), in all things charity." In their quest for a least common denominator

in Christian theology as a basis for the reunion of all sectors of Christendom, they have tentatively agreed on a brief credal statement which recognizes "Jesus Christ as God and Savior." But even this laconic statement is subject to varying interpretations. The majority of member Churches realizes that more is involved in finding an "ecumenical theology." The many studies submitted to the Christian Churches prior to the Amsterdam meeting are an eloquent testimony to the fact that a large number of leaders recognizes the need of thorough theological discussion, as well as the great difficulty of arriving at some degree of unanimity.¹⁴ It appears that the following postulates were generally followed in formulating theological statements which would find general approval:

a. It is necessary to recognize and accept the proper perspective in doctrine, in other words, to make the correct distinctions between primary and secondary doctrine.

b. The "universal church" is not merely an ideal, but a reality.

c. Ecumenical theology must have a focal point, a central doctrine which serves as the *leitmotif* of theology.

d. All Christian doctrines have grown out of specific life situations, and are determined, modified, or accentuated by a continuous life experience.¹⁵

1. On the basis of these assumptions the following doctrines have received chief emphasis in the theological discussions: The doctrines of God and Christ; of sin and redemption; of the Church and the kingdom of God. It appears at first glance that ecumenical theology has found a *leitmotif* or the key which will open the door to a common faith in the statement that in Christ the Church has the entire Christian truth; that the central fact of theology is God's revelation in Christ; that Christ is the living Word through which God speaks to His Church. However, it must be kept in mind that among ecumenical theologians "Christ" Himself is subject to a variety of interpretations. Ecumenical theologians seem to run the danger of supplementing the central fact of Christian revelation with a human interpretation of this fact. Many leaders of the Ecumenical Movement are keenly conscious of this. Visser 't Hooft, the secretary of the World Council, sought

the judgment of several theologians on his essay "The Significance of the World Council of Churches" and submitted these with his essay to the theological commission at Amsterdam. In our critique we said in part:

Since only the living Christ can establish the New Testament *koinonia*, the foremost problems to be solved are: Who is Jesus Christ? How does He establish the unity? What is the Word? What is the essence and which are the marks of the Church? In fact, it seems to us that, as Dr. 't Hooft points out, the paramount and basic problem is: To what extent is Holy Scripture final? or does the experience of the Churches modify or supplement this Word? We believe that this problem is basic and therefore suggest that a study of this problem be included in the agenda of the Amsterdam meeting.¹⁶

2. Ecumenical theologians are correct in maintaining that the proper distinction between primary and secondary doctrines must be observed and that all theology must have a focal point. Unless this is done, theology which like the Scriptures is intended as a wading pool for infants may become the body of water to drown elephants. A good case in point of the tremendous problems confronting ecumenical theologians in finding a theological *leit-motif* is the basically different approach of Eastern Orthodoxy and Lutheranism to theology and Christology. The Eastern theologians are thoroughly familiar with the great Trinitarian and Christological controversies and adhere strictly to the Athanasian, Nicene, and Chalcedonian terminology. The Lutheran theologian employs the same terminology, and his dogmatical categories are probably identical with those of Eastern Orthodoxy. But there is one difference, and that makes all the difference in the world: The Greek theologians move chiefly in the realm of "*orthodoxy*," "*Rechtgläubigkeit*," the Lutheran in the realm of *faith*, "*Rechtgläubigkeit*." The Lutheran removes the doctrinal discussion from the realm of speculation into the area of the needs of the soul; from philosophy to soteriology.

3. Ecumenical theology hopes to find the *locus* for the New Testament *koinonia*. Many hold that Christian unity must not be sought in doctrinal agreement, but rather in the diversity of theological opinions and in an alleged sharing of divergent views

and worship. In such a fellowship a denomination inclined toward contemplative and mystical theology is said to have an opportunity to share in the religious experience of an activist communion; in the joint worship of the member Churches the nonliturgical Churches would be enriched by the liturgy of other communions, and in the "oneness with Christ" the anticredal denominations would profit from the strongly confessional groups.¹⁷ And this type of fellowship is said to equip all the Churches to fight and conquer the common enemy of the Church. Some hope to devise such an ecumenical theology as will become the instrument to widen the range of each unit of Churches and ultimately to establish a world-wide brotherhood. Such an ecumenical brotherhood is expected to solve the problems which arise from the diversity of races and cultures, and merge all Christians into one unit. This does not necessarily mean—so the leaders state—that all denominations will ultimately unite and form a supraracial, a supra-national denomination, since each denomination with its divergent views would continue its separate existence and as such make its contribution to the whole.¹⁸ In short, ecumenical theology does not strive for a universal denomination, but for a universal "church" in which the richness of the Christian faith is expected to come to life in diversity rather than in conformity.

All Christians are, of course, agreed that it is every Christian's and every Church's sacred obligation to share in the bounteous treasures of the Gospel. But two factors dare not be overlooked. The one is that such sharing can be done in various ways and need not necessarily be done by membership in a man-made organization. In fact, under prevailing conditions such membership may imply violence to a Christian's conscience. Second, worship is not the whole of Christian theology, nor activism, nor confessionalism. A sharing of these things is not yet the New Testament *koinonia*. This fellowship is one of faith.

4. At the present moment the ecclesiastical and eschatological problems are given priority. At Amsterdam in 1948 the doctrine of the Church received chief consideration under the general heading of "Man's Disorder and God's Design." The second

meeting, scheduled for 1954 at Evanston, Ill., will devote much study and time to eschatology under the general heading "Jesus Christ, our Lord, the only Hope of the Church and the world." The type of theological discussion which now occupies the theological leaders was unthinkable twenty-five years ago. The impacts of World War II brought about a tremendous readjustment in theological thought, especially in two directions. In the first place, the fortunes of war compelled the continental, racial, national isolationism to make room for a "one-world" concept. This new outlook deeply affected Christian thinking. Denominationalism was considered in large areas as part of the former provincialism, which was doomed in the modern world. Many believed that a composite ecumenical theology could dispense with denominations completely or at least reduce denominationalism to a status where each denomination would retain its denominational emphasis but also recognize the other denomination's points of view. In the second place, the former voices of modernistic theologians have been silenced to a large degree by the sobering effects of the war. After the war the conservative theologians seemingly were much more influential in the forming of an ecumenical theology than liberal theologians.¹⁹

In ecumenical theology much thought has been given to the place of the Bible in formulating theology.²⁰ The prevalent view seems to be that "the Bible itself must lead us back to the living Word of God, which is Christ." Because of the many divergent and conflicting theological views in ecumenical theology, it is difficult to determine the precise meaning of this "Christo-centric" approach to the Bible. The general opinion is that if the Holy Spirit is to find us through the Scriptures, then it becomes necessary to discover the degree in which our particular situation is similar to the one in which the Holy Spirit spoke in Bible times. Of course, the situations in either the Old or the New Testament are never perfectly identical with those of today, and for that reason it becomes necessary to adapt the Holy Spirit's original message in accord with conditions as they exist today.

5. Ecumenical theology began to take more definite shape after the "third" meeting of the Commission on Faith and Order (for-

merly the World Conference on Faith and Order) in 1952 at Lund. The tendency seems to be to find a combination of a Christocentric and an ecclesio-centric theology. One statement adopted at Lund reads as follows:

In His eternal love the Father has sent His Son to redeem creation from sin and death. In Jesus Christ God's Son became man. By word and deed he proclaimed on earth the arrival of God's kingdom, bore away the sins of the world on the Cross, rose again from the dead, ascended into heaven, the throne of his kingdom, at the right hand of God. At Pentecost God poured out His Spirit upon the Church, giving all who believe in Jesus Christ the power to become God's children. Through the indwelling of His Spirit Jesus Christ dwells in the midst of his Church. As Lord and King he will come again to judge the quick and the dead and to consummate the eternal kingdom of God in the whole creation. . . . In our work we have been led to the conviction that it is of decisive importance for the advance of ecumenical work that the doctrine of the Church be treated in close relation both to the doctrine of Christ and to the doctrine of the Holy Spirit. We believe that this must occupy a primary place in the future work of this movement, and we so recommend to the Faith and Order Commission, and to its working committee.²¹

The centrality of the doctrine of the Church in ecumenical theology becomes quite evident in the *Omnibus Volume* published after the Amsterdam meeting in 1948. One of the most difficult problems confronting ecumenical theology is a satisfactory description of the nature and the function of the Church.²² At Amsterdam, the theologians agreed on the following statements to be submitted to the Churches for further study:

A. We all believe that the Church is God's gift to men for the salvation of the world; that the saving acts of God in Jesus Christ brought the Church into being; that the Church persists in continuity throughout history through the presence and the power of the Holy Spirit.

Within this agreement, we should continue, in obedience to God, to try to come to a deeper understanding of our differences in order that they may be overcome. These concern:

1. The relation between the old and new Israel and the relation of the visible church to "the new creation" in Christ. It appears

from our discussion that some of our differences concerning the Church and the ministry have their roots here.

2. The relation, in the saving acts of God in Christ, between objective redemption and personal salvation, between Scripture and tradition, between the Church as once founded and the Church as Christ's contemporary act.

3. The place of the ministry in the Church and the nature of its authority and continuity, the number and interpretation of the sacraments, the relation of baptism to faith and confirmation, the relation of the universal to the local church, the nature of visible unity and the meaning of schism.

B. We believe that the Church has a vocation to worship God in His holiness, to proclaim the Gospel to every creature. She is equipped by God with the various gifts of the Spirit for the building up of the Body of Christ. She has been set apart in holiness to live for the service of all mankind, in faith and love, by the power of the crucified and risen Lord and according to His example, by faith, in the eternity of the kingdom of God and waiting for the consummation when Christ shall come again in the fullness of His glory and power.

Within this agreement also, we should continue, in obedience to God, to try to come to a deeper understanding of our differences in order that they may be overcome. These concern:

1. The relation between the Godward vocation of the Church in worship and her manward vocation in witness and service.

2. The degree to which the Kingdom of God can be said to be already realized within the Church.

3. The nature of the Church's responsibility for the common life of men and their temporal institutions.²³

A second problem concerns the Church's witness to God's design in the disorder of mankind. At Amsterdam the purpose of God was formulated as follows:

The purpose of God is to reconcile all men to Himself and to one another in Jesus Christ His Son. That purpose was made manifest in Jesus Christ . . . His incarnation, His ministry of service, His death on the Cross, His resurrection and ascension. It continues in the gift of the Holy Spirit, in the command to make disciples of all nations, and in the abiding presence of Christ with His Church. It looks forward to its consummation in the

gathering together of all things in Christ. Much in that purpose is still hidden from us. Three things are perfectly plain:

All that we need to know concerning God's purpose is already revealed in Christ.

It is God's will that the Gospel should be proclaimed to all men everywhere.

God is pleased to use human obedience in the fulfillment of His purpose.²⁴

It seems that ecumenical theology views the function of the Church largely in terms of the Calvinistic theocentric emphasis of Christ's universal kingdom, namely that the Church must remedy the disorder of society. This disorder is due to the crises of our age as they come to the surface in the clash between capitalism and communism, the result of unequal distribution of the world's goods, and in the light of man's unfreedom, statism, fascism, communism, capitalism. The Church must resolve the resultant tensions by freeing mankind from racial prejudices and by bringing about a full recognition of the worth of the individual.²⁵

Ecumenical theologians have attempted to find the answer to the many problems growing out of the international disorder and the Church's mission in the current situation. Many believe that every war is contrary to the will of God and therefore Christians must critically examine every governmental action which would tend to create an international tension, demand that human rights and fundamental freedom be encouraged, especially the freedom of religious worship and assembly.²⁶

6. At the present moment ecumenical theologians are giving primary attention to eschatology. As stated, the theme of the second meeting of the W.C.C. will be: "The Christian Hope." There is probably no topic of Christian theology where the views are as far apart in the member Churches. There is no agreement among the American denominations on eschatological questions. Liberal theology is this-worldly in its basic orientation; in large sections of neo-orthodox theology the eschatological portions of the New Testaments are taken to be merely symbolical and must therefore be "demythologized"; others are inclined toward a literal-

istic pre-millennialism. The conflicting views come into still sharper relief as one contrasts the European apocalypticism and the American eschatological optimism.

It is the fond wish that a thorough discussion of the topic "Jesus Christ, Our Lord, the Only Hope of the World and the Church" will prove to become a centripetal force in W.C.C. A committee composed of theologians from all branches of Christendom met at Zetten, Holland, in 1952 and presented a study of the Biblical meaning of "hope."²⁷ This report was received with mixed feelings, as could be expected, because of the wide divergence of theological and eschatological orientation. The committee issued a second report, a synopsis of which is found in the Theological Observer section of this issue (p. 224ff.).

It seems to us that ecumenical theologians must become keenly aware that all theology is confessional theology. This means that where conflicting views are present, the theologian must not only say yes, but also no. The first chapter of the Committee's report, for example, contains some excellent theological statements. But in the current milieu it is absolutely necessary that eschatology be presented not only in theses but also in antitheses. If this is not done, theologians will not only talk past each other, but will also confuse the simple Christian.

The Committee to prepare the theological studies for the 1954 convention of W.C.C. concludes its report:

. . . This task of witnessing in word and deed to the Lordship of Christ and the hope of the Kingdom is the most urgent responsibility laid upon the church as a pilgrim people . . . the People of God, freed from all entanglements which hinder the fulfillment of its mission. These entanglements have partially caused, as they tend also to perpetuate, the scandal of the church's division. At no point is this scandal more grievous in its consequences than in the church's endeavor to proclaim the Hope of the Kingdom to all nations. . . .²⁸

If the Church is to fulfill this glorious task, it must clearly understand the foundation and nature of the Christian hope. Unless it does so, the eschatological discussions at Evanston in 1954 will prove to be centrifugal rather than centripetal.

St. Louis, Mo.

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1. Leonard Hodgson, *The Ecumenical Movement*, The University of the South Sewanee, The University Press, 1951, p. 8.
2. William Adams Brown, *Toward a United Church*, New York: Charles Scribner's Sons, 1946, pp. 54—55. For the resolutions on organization of the Continuation Committee of the World Missionary Conference at Edinburgh, 1910, see Brown, *ibid.*, pp. 206—207; *World Missionary Conference*, 1910, nine volumes, p. 95, New York: Revell Co.; William Richey Hogg, *Ecumenical Foundations*, New York: Harper and Brothers, 1952, especially cf. pp. 15 ff.; G. J. Slosser, *Christian Unity, Its History and Challenge*, New York, 1920, pp. 256—257.
3. Brown, *op. cit.*, pp. 64, 82, 83. Cf. Slosser, *op. cit.*, p. 294. Hodgson, *op. cit.*, 13f. For the official reports of the Stockholm Conferences see G. K. A. Bell, *The Stockholm Conference on Life and Work*, 1925; and J. H. Oldham, *The Story of the Oxford Conference*, 1937.
4. Leonard Hodgson, *op. cit.*, p. 15; cf. H. N. Bate, *Faith and Order (Lausanne)*, Garden City, N. Y.: Doubleday, Doran and Co., 1928, p. vii; also Bishop Brent in *Report of the Preliminary Meeting at Geneva*, p. 19. Hodgson, *op. cit.*, p. 16.
5. Cf. Bate, *op. cit.*, pp. 461—463; also see Brown, *op. cit.*, pp. 51, 83, 101, 110.
6. Leonard Hodgson, *The Second Conference on Faith and Order*, New York: Macmillan Co., 1938, pp. 1—14, 224 ff.; Brown, *op. cit.*, 115 ff.; *The Report of Second World Conference on Faith and Order* published by the Secretariate, November, 1937, New York. A number of significant studies by various commissions had been prepared for the Edinburgh meeting, and subsequently published by Harper and Bros., and distributed by the Continuation Commission, 111 Fifth Ave., New York. The American Theological Committee of the Continuation Committee prepared *The Nature of the Church*, Willett, Clark and Co., 1945, New York, which contains the ecclesiastical views of theologians from sixteen American denominations.
7. The report of this meeting was published in *Ecumenical Review*, October, 1952.
8. The first direct step leading to the formation of the World Council took place in 1933 at Archbishop Temple's home at York. Each of those present held an important place in the movement of which he was a member: Dr. J. H. Oldham and Dr. William Paton represented the International Missionary Council; Dean H. N. Bate and the Archbishop of York (Wm. Temple), the Faith and Order; Dr. Samuel McCreia Cavert and William Adams Brown, the Life and Work; Bishop Valdemar Ammundsen and Rev. H. L. Henrod, the World Alliance; Charles Guillon and Dr. W. A. Visser 't Hooft, the Youth Movement. Cf. Brown, *op. cit.*, pp. 134, 138—144.
9. Membership was opened to all historically Trinitarian Churches in the phrase: "which accept our Lord Jesus as God and Savior." Cf. Brown, *op. cit.*, p. 146. But this phrase has been subjected to criticism. Brown comments that this phrase has a heretical flavor and could harbor the old Docetic error. He suggested insertion of "incarnate," i. e., "as incarnate God and Savior." A contrary view is taken by Prof. Craig of Yale, stating that the term "God" can be misunderstood if used with Jesus' nature, and therefore should not have been used at all, cf. *Christendom*, Winter, 1946, Vol. XI, No. 1, pp. 13—22. — Hodgson states that everyone at this meeting demanded the acceptance of the Nicene Creed as the basis of the Council

- and that no one voiced the modernist liberalism which would have been prominent a quarter of a century earlier. *Ecumenical Movement*, p. 33.
10. Though invited, the Roman Catholic Church's claim that it alone is the Church made it impossible for the Pope to permit participation in any conference which places other Churches on a par with the Church of Rome. There were, however, unofficial gatherings of Roman theologians with some of the Protestant theologians during the Amsterdam Conference in 1948; cf. Hodgson, *op. cit.*, p. 44. For statements of the Roman reaction to the World Council see *Ecumenical Review*, Vol. II, No. 3, pp. 296ff.
 11. *The Church, The Churches and the World Council of Churches*. A statement commended to the Churches for study and comment by the Central Committee of the Council, meeting at Toronto, July, 1950; New York: World Council of Churches, 297 Fourth Ave., New York 10, N. Y.
 12. *Ibid.*, p. 8. How can the Churches find a "golden mean" between the extreme hierarchical system and highly sacramental worship of, for example, Eastern Orthodoxy and the highly "democratic" form of Baptist church government or the unliturgical form of worship of the Quaker-type bodies?
 13. American Office of the World Council of Churches, 297 Fourth Ave., New York 10, N. Y. English Office, 21 Bloomsbury Street, London, W. C. 1.
 14. *The Amsterdam Assembly Series*, "The Universal Church in God's Design," Harper and Bros., 1949, Vol. I.
 15. Lewis Mathews Sweet, "Toward an Ecumenical Theology," *Christendom*, Vol. VI, No. 1, 377ff., has been very helpful for a proper evaluation of the present status of "ecumenical theology."
 16. *Man's Disorder and God's Design*, Vol. I, 196.
 17. The men who advocated an out-and-out "ecumenicity" proposed to organize the World Council along geographic lines and to do away completely with any denominational blocks. The Lutherans, especially the participating American Lutherans, protested vigorously against such a plan and in accord with their Lutheran consciousness advocated the organization along denominational lines.
 18. See Daniel J. Fleming, *Bringing Our World Together*, Charles Scribner's Sons, 1946, Preface.
 19. O. S. Tomkins, "Implications of the Ecumenical Movement," *Ecumenical Review*, October, 1952, p. 20.
 20. "The Bible and the Church's Message to the World," report of the Study Committee of the World Council of Churches, *Ecumenical Review*, Autumn, 1949.
 21. *Ecumenical Review*, October, 1952, pp. 67, 69.
 22. Edm. Schlink, "Die Kirche in Gottes Heilsplan." *Theologische Literaturzeitung*, November, 1948, republished in *Ecumenical Review*, 1949, p. 150ff.
 23. *The Amsterdam Assembly Series*, I, p. 206.
 24. *Ibid.*, II, p. 212.
 25. *Ibid.*, III, pp. 189—197.
 26. *Ibid.*, IV, pp. 215—223; see "The Declaration of Religious Liberty," pp. 225—228. Cp. also *Pilgrimage to Amsterdam*, Chs. V—VII; Harold Fey, *Amsterdam World Assembly*, 15ff.
 27. The report is published in *Ecumenical Review*, July, 1952, 419ff., and a synopsis of the report was given in this journal, November, 1952, p. 846ff.
 28. Published in *Ecumenical Review*, October, 1952, and summarized in *Christian Century*, December 31 and January 7. The entire report is available at World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

The Confirmation Instruction of Children, a Survey

By HAROLD DORN

I

SOME OBSERVATIONS ON THE CALIFORNIA-NEVADA SURVEY

Purpose. We are all interested in improving our confirmation instruction. It was thought that one of the most practical ideas to find out how we might improve our individual techniques would be to make a survey of what our brethren were doing in the field. Such a study would indicate what materials and procedures were in use, our principal difficulties, and such matters that needed special study. The study might also point up new ideas and trends.

Scope. The survey did not cover adult instruction. It should be noted, however, that the survey covered the work of a majority of our fellow pastors in the California-Nevada District in elementary instruction, and that the replies were about evenly divided between the two conferences. This study thus presented a fairly accurate picture of elementary-level instruction as it actually existed. Replies to the survey were given voluntarily and should be accepted in the spirit of good faith with which they were given.

Use of the Catechism. One of the surprising discoveries in this survey was the fact that while 95 per cent of our pastors indicated that they were using the new or old Catechism as a text, one third did not require at least Part One of the enchiridion to be memorized,¹ and about two thirds did not require all or most all of the Catechism answers to be memorized. However, over 90 per cent of the brethren required at least fifty Bible passages to be learned, with the majority requiring from one third to one half of the texts. Two factors probably affected this: first, 37 per cent listed memorization as their greatest difficulty in instruction; and second, 41 per cent listed parent co-operation as their greatest difficulty. Child abilities, reading difficulties, individual differences, and hours available to the pastor for instruction also weighed heavily in the matter.

Hours of Instruction. By combining individual answers to the sections titled "length of class period," "number of class periods per week," "duration of instruction," and "minimum extent of instruction," another interesting discovery was made. The average (median) hours of instruction required for confirmation in eight parish-school congregations was about 150, and in thirty-six congregations without parish school 160. It did not seem to follow that when a congregation had a parish school the children got more confirmation class instruction. The latter did, of course, have the advantage of many more hours of preconfirmation religious training than the Sunday-school-trained children.

Methods. Not so long ago the Socratic method of development questioning was held to be the only proper method of catechization.² This study indicated that only about one third of our pastors were using the method at all even occasionally. The analytical method fostered by Spener and Francke, which held almost undisputed sway in the 1700's, seems to be still used, at least occasionally, with some degree of satisfaction by about half our pastors.³ The use of psychological, unit, project, scientific, and problem-solving techniques that call for more than mental activity on the part of the child, while not new to our Synod, seem to have taken ascendancy in about one third of the parishes.⁴ Individual replies indicated this was not limited to parochial school instruction. The trend to this learning technique was also indicated in the wide variety of learning activities actually in use. The 29 per cent use of H. J. Boettcher's *Instructor's Manual*, no doubt, has had great influence, and was generally considered helpful.⁵

Set-Up. Most parochial school children received their instruction in school, but one pastor also had Saturday sessions, beside weekly classes. The typical set-up in about two thirds of the other parishes seemed to be: a two-hour class period, once a week, usually on Saturday, for 22 weeks a year for two years, with confirmation at Pentecost. Almost all of the other third had classes after school during the week, but one mission pastor listed a Sunday afternoon class as an interesting variation.

Content Material. Aside from the Bible and the Catechism, which were used by almost all, about half the brethren also gave

instruction in the hymnal, liturgy, Luther, church history, missions, and Synod. Other curricular material used pertained to the Augsburg Confession, stewardship, the canon of Scripture, church decorum, and sex. The latter, offered in 15 per cent of the churches, was sometimes combined with the study of the Sixth Commandment. One pastor explained an interesting technique: the class was divided into boys and girls; his wife met with the girls privately; he met with the boys.

Some churches were using films for the presentation, with Scriptural emphasis added through free discussion. A few pastors indicated they had special instruction in leading devotions, family altar, ex-corde prayers, the testimony of science and the Scriptures. The latter was deemed important because of the emphasis on evolution in public schools.

Audio-Visual Aids. About half the brethren were using some sort of audio-visual aid, with many using as much as ten different media. One pastor indicated he tried to "chalk talk" the lesson wherever possible, and work sheets with similar diagrams were distributed to the children on which they could fill in significant thoughts. Two pastors used self-made charts. The blackboard for outlines and diagrams was used by 49 per cent. It was quite surprising to find that almost one fourth of our fellow ministers used original source material and objects. The suggestion that Concordia Publishing House make available for sale ready-made packets of pictures, objects, clipping reprints, and the like, was made by over one fourth the clergy. It was recognized that it was best if the children and pastors collected their own, but many pastors, especially in mission fields, did not have the time nor facilities to do this. It took many years before they were sufficiently supplied to attempt the unit and project method.

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Helpers. Over a third of the pastors had either the help of a parish school teacher or a Sunday school teacher. These helped with visual aids, correcting papers, excursions, hearing recitations, gathering pictures and materials for units, and the like, relieving the pastor of much time-consuming detail.

Achievement. Testing procedure varied widely, but it was quite

interesting to note that almost one fourth of the pastors were using some kind of comprehensive test at the end of the course. This seems almost a necessity after the research study by Kraeft.⁶ About 80 per cent maintained the final oral test before the congregation on the day of confirmation or sometime during the week immediately before. In one church the congregation heard the children's examination at the end of each Chief Part, and in another the congregation accepted the pastor's test as sufficient, without public examination. Since pastors were concerned in the personality growth of the child as a Christian, as well as mastering doctrinal material, one pastor was using a standardized personality test.⁷ The survey might indicate that a standardized religious "faith and life" achievement test, on the order of the Stanford Achievement Test in secular subjects, would be welcomed, both as an indication of what the children had actually learned, as well as a skillful tool with which the pastor might check the efficiency of the various teaching methods he was trying.

Parent, Pastor, Pupil. Pastors in 41 per cent of the parishes listed their biggest problem as getting parent co-operation. It will be helpful to know that several brethren were attempting to resolve this factor by having private meetings with parents (35 per cent), inviting parents to attend the classes (22 per cent), sending out written reports of some kind (22 per cent), conducting fellowship- or open-house evenings (11 per cent), or giving mimeographed assignments (2 per cent). In dealing with the pupil, one pastor found that periodic picnics, outdoor socials, unified the group and made the instruction more enjoyable. Shyness and self-consciousness in recitation and class work decreased. This also set the stage for greater interest. Another pastor wrote: "The pastor's loving, sincere, living presentation will make the class; its absence will break the class."

Workbooks. More than half the brethren used no workbook at all, and 15 per cent had gone to the trouble to make their own. Of the books on the market, Seyer⁸ was used in 41 per cent of the classes. An interesting variation was the remark: "I have used workbooks made by class members themselves with good effect. It instills interest and gives incentive by using such workbooks as the theme of a children's service."

Maturity Factor. By combining the information about children's ages in confirmation classes, it was discovered that about 60 per cent of our churches included either high-school freshmen or sophomores or both in confirmation instruction. This surprising fact may indicate a possible trend away from the traditional idea of confirming at the end of the eighth grade, as well as the feeling that children learn the material much more quickly and efficiently with wider understanding on a higher mental-maturity level.⁹ Two pastors were attempting to deal with variations in mental maturity within the class by giving standardized intelligence tests and setting up special groups for the exceptionally brilliant or exceptionally deficient, and allowing them to proceed at their own rate. Most pastors, however, combined all children in one class.

II

WATCHMAN, WHAT OF THE NIGHT?

The Real Test of our whole educational set-up to win souls and ground them firmly against falling away in the crucible of life is indicated in the statistical yearbooks. Look at the Synodical record: in 1950 we lost 28 per cent of our communicants by defection, or about 1 in 4; in 1949 we lost 32 per cent, or almost 1 in 3.¹⁰ Check the California-Nevada District figures: in 1950 we lost 28 per cent, 1 in 4; in 1949 we lost 38 per cent, over 1 in 3. J. Edgar Hoover commented about American churches saying: "Seven out of eight children quit church and Sunday school before they reach 15 years of age."¹¹ We have no statistics on this last matter, nor do we know precisely how many of our 26 per cent defections were children we confirmed, but since confirmations make up a large proportion of our gains in communicant membership, it may not be exactly unfair to ask ourselves, "Watchman, what of the night?"

The Spotlight is on morality these days. The nation's spiritual plight has been recognized as never before in the R. F. C. scandal, five-per-center fiasco, West Point discharges, bribery of athletes, Kefauver investigation, football farce, moral investigation of legislators, adolescent dope-addiction, failure of public schools to teach morals, and the like. In the latter matter, Bernard Iddings Bell

recently described our school system as "undisciplined, irresponsible, irreligious. We Americans decline to recognize the necessity of living faith. . . . Our vast technological might will not long save us from those nations which put their trust in something greater than themselves."¹² We trust in science and educate top technicians, only to see some of them act the role of moral idiots, turning traitor in favor of Communism. Treaties, leagues of nations, subject-matter education, mass production, financial wizardry, military might, scientific superiority, all earthly achievement, in turn, hang upon a slender thread of moral and spiritual integrity. Louis B. Saeltzer, editor of the *Cleveland Press*, recently wrote an editorial reprinted from coast to coast. He commented: "Why has moral deterioration set in among us that brings corruption, loose behavior, dulled principles, subverted morals, easy expediences, sharp practices? What corrupts our top people? We lead in everything—almost. Maybe the farmer of years ago, looking with troubled eye at the skies upon which he depended so much for providential kindness, had a greater faith than we who rise vertically many miles into the air to find out what really goes on Up There."¹³ In an age that has largely forgotten God, could the present turn of events offer greater opportunity to the Church?

Our Challenge is aptly put by the now sainted Dr. W. A. Maier: "If it is a fact, as educational experts assure us, that 80 per cent of the Nation's youth are not properly prepared by our schools to assume their responsibilities in life, then more than 90 per cent of the young people in our American churches are not adequately trained in spiritual matters, for life beyond the grave. . . . God looks to the churches for intensified youth training along spiritual lines. . . . Unless an inner reawakening shows itself in an energetic, testifying clergy and laity . . . we face persecution and the confiscation that has uprooted thousands of churches or invited government to control religion."¹⁴ The state of the nation, the future of the Church, the percentage of defection makes evident the need for constant re-evaluation of the Church's means to save and keep souls. Confirmation, of course, ranks high among all the media to win souls and ground them firmly against falling in life.

III

DO CHILDREN LEARN FOR TOMORROW?

Knowledge. Rom. 16:17 says: "Mark them which cause divisions and offenses contrary to the *doctrine* which ye have *learned*." It is written, Acts 2:42: "They continued steadfastly in the Apostles' *doctrine*." Boettcher comments: "The foremost objective is, evidently, still knowledge, understanding, insight. We dare not slight knowledge, lest we fall into emotionalism. Every pastor and teacher prays for well-indoctrinated members."¹⁵ Whatever their methods or seeming achievement in teaching, sincere Scripture-teaching pastors comfort themselves with the promise: "My *Word* shall not return void," Is. 55:10-11.

Fantasy. In the Parable of the Sower, Mark 4:3-20, Jesus made it clear that while the Word has divine power, some seed of the Word falls in wayside hearts, some in stony hearts, some in thorny hearts. Just memorizing so much doctrine and Scripture texts is no guarantee of fruitful harvest. For some, "Satan cometh immediately and taketh away the Word," v. 15. For others, they "endure but for a time," v. 17. The presumption that much hearing and memorization always bears fruit, *ex opere operato*, is pure fantasy. Actual research corroborates this. Even where children are thoroughly trained in parochial school and confirmation class, the Rommelman study showed that the majority of children do not remember 11 simple texts proving 11 basic doctrines of the Christian faith two years after confirmation.¹⁶ The Kraeft study, primarily revealing that elementary children at the time of confirmation are not yet mature in doctrinal knowledge, also indicated a surprising lack of actual learning of many basic teachings of the Bible. Errors ranged up to 62 per cent of the 1,562 children tested. He observed further: "In a similar study among young people attending Lutheran high school from one to four years it was found that quite a number of these errors still persist, though in not so large a percentage of cases."¹⁷ What might have happened without the doctrinal post-confirmation instruction in high school is too easy to guess. Attainment in memory work is no sure-fire panacea, though learning the Scripture by heart is commanded by God: "These words shall be in thine heart," Deut. 6:6. More efficient

ways of memorizing, more motivation for retention, more frequent reviews and practical application may change the picture of tomorrow.

Transfer of Training. No one doubts that the Pharisees knew the Word of God, and that they had memorized reams of Scripture. Hillel said: "He who acquires knowledge has attained eternal life." The Pharisees said: "This people who knoweth not the Law are cursed," John 7:49. Yet Jesus declared: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones . . . how often would I have gathered thee . . . but ye would not," Matt. 23:27-37. Learning so many Scripture passages is no magic guarantee of a transfer from mental knowledge to living faith. Catechists have to call for decisions like Elijah: "How long halt ye between two opinions?" 1 Kings 18:21. Or like Joshua: "Choose you this day whom ye will serve," Joshua 24:15. What is true about faith is also true about sanctification. "Be ye *doers* of the Word and not hearers only," James 1:22. Jesus said: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man that built his house upon a rock," Matt. 8:24. Thus "one's ability to apply knowledge is not in direct proportion to one's knowledge of facts."¹⁸ "Teachers must decide what are the values, ideals, attitudes, knowledge, and skills for students to get in their educational experiences. The teacher must understand how students learn these things most significantly, how students transfer their learning to a large variety of situations."¹⁹ Transfer is not automatic. It must be planned out and learned experientially.

Vicarious Learning. We expect children to learn from the experiences of others and the narratives in the Bible. However, it has been often said, "The one thing we learn from history is that people do not learn from history." It is a fateful fact that most adolescent children are possessed with the idea that Mother and Father are not up to date, that he can do better than his forefathers with his own better understanding, that he certainly will not make the mistakes of the patriarchs of old. We need only look to the repeated apostasy of Israel, which, in spite of warnings and bitter experiences, seemed never to learn. Peter is also a case in point.

Though warned by Jesus against denial, he did not take it to heart and learn vicariously. There are other examples in Scripture, however, that indicate vicarious learning. One is Joseph, who shunned temptation, saying: "How then can I do this great wickedness and sin against God?" Gen. 39:9. Though temporarily imprisoned, he was amply rewarded by being given a great position. He learned vicariously. If our teaching is to be effective, we cannot avoid this provocative problem of how to lead children to learn vicariously. Just citing Bible narratives here and there is not the end of learning but the beginning. If Scripture is to be "*profitable* for instruction," 2 Tim. 3:17, children must be led to understand why sometimes it is not, *viz.*: "The flesh lusteth against the spirit," Gal. 5:17. Special techniques are needed to bring about the necessary tie-in for effective vicarious learning, such as introspection (e. g., a period of silence while children with folded hands and closed eyes try to resolve the question, "Why do I not sometimes do as I am told?"), recall (recall experiences when they got into trouble and why, like Peter, Luke 22:61), background of pleasurable experiences (encourage them to tell how they follow God's Word and were blessed), guidance (pastor is interested in their personal problems and heartaches, and makes it easy for them to share confidences in private conference), prayer life (urge writing a prayer which includes a text to be used privately every evening before going to bed about their greatest weakness, e. g., anger. "Watch and pray lest ye enter into temptation," Mark 14:38), thought problems, socio-drama.

IV

A LIVING SOUL

The Whole Child. Jesus set the pattern for our religious instruction when He said: "Teach them to *observe* all things whatsoever I have commanded you," Matt. 28:20. Observe — live — think — feel — know — desire — will — believe — all are included. We teach the whole child, not just his mind. "Lutheranism is not an emotional religion. Perhaps that is all the more reason why we must constantly be on guard, also in the classroom, against sterile orthodoxy." ²⁰ Jesus commented: "This people draweth nigh unto

Me . . . and honoreth Me with their lips; but their *heart* is far from Me," Matt. 15:8. We are warned: "Thou art neither cold nor hot," Rev. 3:15, 16. We are urged: "Blessed are they that hunger and thirst after righteousness," Matt. 5:6. We are comforted: "My peace I give unto you . . . let not your heart be troubled. Your heart shall rejoice," John 16:22. We cannot escape the fact that "the individual functions as a unit-thinking, feeling, and striving simultaneously, making use of and being influenced by a variety of abilities and characteristics."²¹ We seek a well-integrated, God-centered, socially adjusted personality with powerful convictions and enthusiastic consecration. Luther aptly puts it: "That I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness." The pastor will want to branch out beyond the province of materials and techniques that train only the mind, such as memorization, to materials that appeal to the heart and will, and to techniques that touch the soul and life.

Teaching and Teaching. There is a difference. Some teachers tell, and some tell teachers. Telling is not necessarily teaching, nor is listening necessarily learning. In fact, there is no teaching unless there is learning. Learning involves the child's activity, his thinking, his willing, his speaking, his feeling, his acting, his believing. In the study room, it is teacher activity; in the classroom, it should be child activity. John 7:17 records: "If any *man* will *do* His will, he shall *know* of the doctrine." Eavey devotes a whole chapter to this vital factor in the learning situation and suggests: "Teaching is guiding and stimulating the learner and creating an environment in which learning will take place most adequately and effectively."²² These are no mere pious phrases, but a plea for practicality. Units are now being prepared by the Board of Parish Education, all with the idea of setting up learning situations in the class which will stimulate interest and motivate self-directed purposeful activity.²³

Creative Christians. Handel was writing compositions to express his faith at eight years of age. Bach's faith led him to creative music. Michaelangelo's faith led him to creative art. Walther's faith led him to pioneer a democratic organization in the church, an idea which was largely new to Lutheran practice. We Christians

are not creative in doctrine, of course. But there are plenty of ways to express creativeness in applying Biblical truth. Perhaps we are very late in the universal priesthood idea because people have expected pastors to do most everything. He set up the goals, got the committees, supervised (!) the work. No wonder many churches without a pastor are stalemated. Why should not the laity take the responsibility, formulate goals, construct parish planning, and use the pastor as a guide to their activity? Maybe our educational set-up, especially confirmation classes, is so teacher-dominated that it actually stifles creative self-expression and individual initiative. In retrospect, why is it that children cannot be encouraged to write original poems in connection with units? Why not let them pick hymns that fit the topic and have one of their own classmates who can play accompany? Why not encourage those who love to paint murals, posters, and plaques? Why not let boys sketch out a church building in which they would someday like to worship? (In later life they would never permit the building of those abominable architectural monstrosities designed by surrealistic secularists for the worship of God.) A pastor may never have time to allow the class to be turned into a workshop, but he can give such inspiration, recognition, and appreciation, that the children work independently on their own time. They'll probably enjoy every minute of it! Here is food for thought: "Why have we not had recent organists, hymnists, artists, architects, authors that rival the masters of Reformation times?"

V

A FEW BIBLICAL HINTS ON LEARNING TECHNIQUES

The Bible abounds in many examples how people learn. While much has been written on the subject of catechetical methods, it is quite a surprise that we have not begun with the Bible research, but have many treatises on historical development, psychological studies, and educational experiments. The Divine Word should be our infallible guide, particularly the life of the Great Teacher. The following hints suggest themselves just from a cursory reading of the Gospels. What marvelous discoveries could be made from an exhaustive research!

1. *Visualization.* According to Luke 11:37-54 Jesus sat down to

dinner with a Pharisee. When the question came up why He had not washed His hands, the Savior led the Pharisee to learn that God looks not to externals but internals by pointing to the cup and platters before Him on the table, saying, "Now ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness." In John 6:35, after Jesus fed the 5,000, He said, "I am the Bread of Life." The use of objects, handwork, flowers, and concrete material real to the life of a child, are invaluable in the learning situation.

2. *Story.* In about thirty parables, Jesus led His hearers to understand the nature of the kingdom of God, proceeding from the known to the unknown, from material things to spiritual things. Notice Matt. 7: "house on the rock"; Luke 13: "the fig tree"; Luke 15: "the piece of money"; Matt. 13: "the goodly pearl." Other stories, such as the Good Samaritan, are told with telling effect. Illustrations, not only from the Bible, but also from daily life experiences such as newspaper clippings, rightly used, are much worth while.

3. *Lecture.* The Sermon on the Mount, Matt. 5—7, is the classic example of lecturing and sermonizing. Occasional talks to explain, apply, and inspire are not outside the province of the catechist. Sometimes it is the only way.

4. *Observation.* As we read in Mark 12:41-44, Jesus halted His disciples and caused them to learn something about Christian giving by simply having them stop to observe and evaluate the actions of a poor widow casting her mites into the Temple treasury. Planned observations of actual life situations sometimes leave deeper impressions on the minds and hearts of children than a million words.

5. *Excursion.* Recall Gethsemane, to which Jesus often went with His disciples, and there, learned how to pray. Matt. 24:41: "Watch and pray that ye enter not into temptation." Recall the excursion to the mount where Jesus gave the Lord's Prayer, Matt. 6. It seems that Jesus and His disciples were almost always on the road somewhere, and each excursion was a learning experience to them. Occasional excursions with the confirmation class, such as visiting a well-kept park in connection with the First Article, often arouses interest to the point that the work proceeds twice as fast as before, and the time seemingly lost is made up twice over.

6. *Development Questioning, Psychodrama.* A careful reading of John 4:1-26, where Jesus gradually led the woman of Samaria, step by step, to a deep conviction of sin and triumphant faith, all the time using questions, puts Socrates to shame. Where Socratic questioning deals largely with the intellect, Jesus tactfully appeals to mind, heart, will, soul, all at the same time. The situation was not the teacher-directed rationalistic rapid-fire questioning to which the Socratic method so often degenerates. Jesus merely caught the woman's interest and attention and used questions to guide her own heartfelt deliberations as she herself proceeded according to her own thought patterns to arrive at a solution. Jesus never used questions to convince the mind alone.

7. *Scientific Research.* In John 5:39, Jesus meant what He said when He told the Jews who sought occasion to kill Him, "Search the Scriptures." This method is particularly valuable in situations where preconceived notions are involved or where sincerity is in doubt. In Acts 17:11 we read that the Bereans "searched the Scriptures daily, whether those things were so." Research is implied also in Hebrews 11, where the ancient heroes of faith are listed. While this method must not be applied to the whole Catechism, treating it as nonexistent, a body of truth to be developed by personal research on the part of an elementary child, occasional questions raised by the children might be met with a study guide given for personal research. Children like to find out things for themselves. The desire for new discovery is a basic urge in every human being. Here the use of a concordance as a practical tool is a very rewarding experience, and a skill with which a child being prepared for communicant membership should not be unfamiliar.

8. *Problem Solving.* Examining Luke 10:25-37, we find that Jesus posed a problem, just the sort of thing with which a lawyer would be familiar, "Which was neighbor unto him?" By the story of the Good Samaritan, the lawyer learned for himself, by his own processes of deduction and conclusion, a great spiritual truth. If thought problems are widely used in the public schools, not only in mathematical skills, but also in social studies, why not in confirmation instruction? Most children are already familiar with the procedure, and the technique is peculiarly well adapted to applying

doctrinal truth to life situations confronting the child. We use modern true-false, completion, multiple-choice questions and the like in many workbooks, but why is this very profitable learning technique rarely used?

9. *Reports.* John the Baptist was troubled in his mind about the works of Jesus. He learned the truth by sending out someone to talk to Jesus and bring back a report. Matt. 11:2-15. Jesus said, "Go and show John again those things which ye do hear and see." St. Paul reported to the Corinthians the liberality of the Macedonians that they might learn something about giving: "We do you wit (report) of the grace of God bestowed on the churches of Macedonia," 2 Cor. 8:1. Reports may be written or oral; they may take the form of outside speakers, e.g., a Christian public school teacher testifying to divine creation over evolution; or they may be letters from mission fields read to start out a unit on the Third Commandment, and the like.

10. *Free and Open Discussion.* In John 3:1-21 we have a classic example of the discussion method used by Jesus with Nicodemus. Jesus makes a challenging statement, "Except a man be born again he cannot see the kingdom of God," and this immediately touches off questions, statements, illustrations, Scripture references, explanations. Note that on this occasion Nicodemus does the questioning, not Jesus the Teacher. The secret of a good discussion lies in the field of motivation. Many of our children are already familiar with the discussion technique learned in public school, and the Catechist may be surprised to find that most children are capable of taking a challenging statement, carry on their own discussion, evaluate their own ideas, and draw their own conclusions on the basis of Biblical truth, with only an occasional suggestion by the pastor here and there.

11. *Buzz-Group.* Mark 9:10 is a case in point, where the disciples withdrew from Jesus momentarily, "questioning one another what the rising from the dead should mean." This method has the special advantage of allowing students to think and discuss on their own, to mentally digest certain facts, to seek solutions according to their own ability, before they get further help. Self-consciousness is eliminated. Interest and motivation are renewed and stimulated.

12. *Demonstration.* In Luke 22:24-30 and John 13:1-20 Jesus led contentious disciples to learn a lesson in humility by washing their feet. Call it shaming them into it if you wish, but no one can doubt the propriety of His technique. Jesus did not use this motive often, but when matters were critical enough to require it, He employed it with telling effect. Demonstration may proceed on the basis of other motives, such as the desire to imitate. The pastor's whole life is a demonstration which may motivate some children to want to be ministers or teachers. Specific demonstrations, such as conducting a family altar, leading devotions, and the like, are often the only effective aids possible to start the learning activity.

13. *Project.* Luke 10:1-17 records a project instituted by Jesus wherein He sends forth seventy disciples to do mission work, with many suggestions offered to guide their learning experience. These disciples went out and learned soul-winning by practice. They came back with a glowing report of success: "And the seventy returned again with joy," v. 17. The old sayings, "experience is the best teacher," and "we learn by doing," could not be more aptly put for some things. Several pastors are urging children to bring others with them to church. What could be better than a little project on the side, where children report their contacts, discuss objections, successes and failures, and from time to time are given opportunity to evaluate their own reaping of the fields white unto the harvest. And if some of the children seem to be making little progress, why not go out by twos, the stronger witnesses with the weaker?

14. *Units.* The best example of this is probably Jesus' leading the multitudes to the mount (excursion); then He preached His priceless sermon (lecture), talked about two builders (story), mentioned "ye are the salt of the earth" (visualization), conferred with a scribe about discipleship (psycho-drama), healed a leper and the Centurion's servant (demonstration), "and the men marveled saying, 'What manner of man is this?'" (discussion). Of course, the Redeemer was not limited to one phase of Christian teaching. He covered the Commandments, His deity, His power, faith, forgiveness, sanctification, the kingdom of God, and so on.

The possibilities of this technique of learning is tremendous, but it takes much planning, materials, guidance activities, and experience.

As can be seen very easily from this hasty catalog of hints, the methods of the great Rabboni positively beggar human description, to say nothing of what the rest of Scripture could reveal by painstaking research. We have barely touched the subject. Though Eavey²⁴ and Reu²⁵ do not dwell much on Biblical example, the interested pastor will find their evaluation of several techniques in teaching various parts of the Catechism quite rewarding.

FOOTNOTES

1. Martin Luther, "Preface to Small Catechism," *Triglotta*, p. 535: "Teach them first of all these parts, namely the Ten Commandments, the Creed, the Lord's Prayer, etc., according to the text, word for word, so that they, too, can repeat it in the same manner after you and commit it to memory."

2. H. B. Fehner, *Outlines for Catecheses*, Concordia Publishing House, 1926, pp. 144—178, and R. Neitzel, *Catechetics*, Springfield Concordia Seminary Publishing Company, 1943, pp. 5—13.

3. M. Reu, *Catechetics*, Wartburg Publishing House, 1931, pp. 502—505.

4. A. Grossman, "Present-Day Tendencies and Their Influence on Our Schools," *Special Problems of the Christian Day-School*, edited by P. E. Kretzmann, Concordia Publishing House, 1923, pp. 64—72.

5. Concordia Publishing House, 1946.

6. W. O. Kraeft, "Biblical Information and Moral Judgment in Parochial Schools," quoted in "Postconfirmation Religious Education," *Lutheran School Journal*, LXXII (January, 1937), p. 211 ff.

7. *California Test of Personality*, Intermediate (California Test Bureau) and Alfred Schmieding, *Pre counseling Inventory*, Form R (Concordia Publishing House).

8. Herman D. Seyer, *Working Through Luther's Small Catechism*, Concord, Calif., 1947.

9. See Sullivan, Clark, Tiegs, *California Test of Mental Maturity*, Intermediate (California Test Bureau, Los Angeles, Calif.). (A glance at the mental factors indicates that sophomores have almost three times the aptitude of 5th-grade children, and twice that of 6th-grade children. They surpass, on the average, 7th-grade children by about 35 per cent.)

10. Does not necessarily mean they became unbelievers; but they did terminate their connection with their church. These losses do not include those by death or transfers out.

11. J. Edgar Hoover, "America's Spiritual Plight," *American Lutheran*, 34:9, Sept., 1951, p. 11.

12. "Know How vs. Know Why," *Life*, Oct. 16, 1950, pp. 97—98.

13. "Can't We Tell Right From Wrong?" *Time*, 58:9, Aug. 27, 1951, p. 17.

14. *The Radio for Christ*, Concordia Publishing House, 1939, pp. 179—180.

15. *Op. cit.*, p. xii.
16. H. C. Rommelmann, "Memory Work in Our Religious Instruction," *Lutheran School Journal*, LXVI (Feb., 1931), pp. 246—257.
17. *Op. cit.*
18. C. E. Skinner, *Educational Psychology*, Prentice Hall, 1946, p. 264.
19. *Ibid.*, p. 272.
20. Boettcher, *op. cit.*, p. xv.
21. Skinner, *op. cit.*, p. 511.
22. C. B. Eavey, *Principles of Teaching for Christian Teachers*, Zondervan, 1940, pp. 155—180.
23. See "Religion in Lutheran Elementary School," Board for Parish Education, for an experimental unit on Baptism.
24. Eavey, *op. cit.*, pp. 233—301.
25. Reu, *op. cit.*, pp. 437—611.

Pacific Grove, Calif.

HOMILETICS

Outlines on Synodical Conference Gospels

MAUNDY THURSDAY

LUKE 22:7-20

Maundy Thursday the most solemn night of the Christian church year, filled with drama and most blessed events on our behalf, inviting us to the Upper Room, Gethsemane, Gabbatha, and Golgotha to behold the final installments of the purchase price of our salvation. — Our text focuses our attention on the opening scene, the celebration of the last Passover and the first Communion, which heralded the impending close of the Old and the beginning of the New Covenant.

THE TWO COVENANTS

I

The Old Covenant of Rites and Ordinances

A. Vv. 7-12. — Thursday of Holy Week, the day for the slaying of the Passover lamb. Jesus and His disciples are at Bethany. Since He must fulfill all righteousness, He now sent Peter and John into Jerusalem to make ready, carefully directing them by virtue of His omniscience to a large and furnished upper room. The disciples complied, doubtless amazed over this demonstration of omniscience.

B. Vv. 13-18. — At the appointed hour Jesus and the Twelve gather round the table. At this point, very likely, the dispute, vv. 24-30, and the footwashing, John 13:1-15, took place, since the latter always preceded the Passover. Be that as it may, Jesus was anxious to observe the Passover. It was to be *His* last, and *the* last. For details see Exodus 12 and commentaries. Emphasize that it was not merely a memorial of the gracious deliverance from Egyptian bondage, but a type and figure of Christ, 1 Cor. 5:7b, as were other rites and ceremonies, cf. 1 Cor. 10:1-4; Col. 2:16, 17; Gal. 3:24. Now the time for the Great Sacrifice had come, hence Old Covenant of rites and ordinances must end, Heb. 8, esp. v. 13.

C. *Application:* New Testament believers are no longer under Old Testament provisions, such as Passover and others. St. Paul is positive in his rejection of them, Rom. 14:5,6; Gal. 4:9-11; 5:2-4; Col. 2:16,17. The key is Gal. 4:1 ff. God regarded Old Testament believers as immature minors, unable to act for themselves; hence the elaborate ritual which was studded with ordinances, types, and symbols. Some of them a grievous burden, Acts 15:10. New Testament believers are regarded as having reached majority. Worship God in spirit and truth, John 4:21-23. Visible proof was given the following day by the rending of the Temple veil, Luke 23:45. Christians refuse to be led back into bondage, e.g., Sabbath observance, forbidden foods, etc. Cf. Gal. 2:3-5.

II

The New Covenant in Jesus' Blood

A. The Passover ended, Jesus with enabling words blessed and distributed remaining bread and wine, instituting the New Covenant in His blood, giving His body and blood, vv. 19, 20. In the Passover, disciples had partaken of Him spiritually only, now sacramentally. Note the present participles "given and shed," denoting that the Great Sacrifice had begun and was already in progress; the same that was sacrificed on Calvary's Cross the next day. Cf. Matt. 26:26-28; Mark 14:22-24; 1 Cor. 11:23-25. Not a mere memorial of His death, but "for you." Meal of grace for the comfort and strengthening of penitent souls which hunger and thirst after righteousness. Grandeur of the Sacrament by virtue of the Real Presence should promote earnest self-examination, 1 Cor. 11:28, but not deter. All miracles are out of reason's reach. The words of Jesus affirming the Real Presence are confirmed by 1 Cor. 10:16; 11:27, 29.

B. Holy Communion not a one-time institution, nor for Apostolic times only. Christ said "as oft," encouraging repetition. Though possible during the interim, regular celebration seems to have commenced with Pentecost, Acts 2:42. 1 Cor. 11:26 indicates that it is to continue until Christ's return. Frequency of partaking must be left to individual. No legislation. Pastors should seek to create desire by proper preaching. Luther's Preface to the Catechism.

C. Application: This New Covenant in Jesus' blood is an invitation, offer, and promise also to us. Pardon for sin and release from guilt our greatest need. The "as oft" not only shows that we are included in the offer, but that His grace is inexhaustible. This Covenant is sure, Ps. 33:4; 2 Tim. 2:13. May we exploit it to the fullest. Indifferent and negligent members should ponder Question 20 of Luther's Christian Questions. Gratitude for God's grace should move us to proclaim Christ's death till He come.

St. Louis, Mo.

O. E. SOHN

GOOD FRIDAY

JOHN 19:17-30

Christ Crucified shows forth the glory of God to some and is the height of folly to others. This fact stands out boldly when we consider

THE GLORY AND TRAGEDY OF GOOD FRIDAY

I

The Father Sacrifices His Son

The first Gospel, announced to sinners in the Garden of Eden, grew clearer and more definite as time rolled on. Abraham, Moses, David, the Major and Minor Prophets, received revelations and visions concerning the Redeemer through which God showed His people that He would remove their sin. The period of waiting and preparation came to an end in the glorious advent of Jesus of Nazareth.

Glorious was the ministry of Jesus. He revealed Himself as the Son of God and the Savior of men. He performed miracles to attest His deity. He taught and preached privately and publicly. Publicans and sinners, Nicodemus and Zacchaeus, Mary and Martha, and multitudes of other people were drawn to Him through His words of sympathy, grace, and forgiveness. But His ministry was not one of word and miracle only. He who had come to seek and save the lost, uncovered His real glory in His Passion and death. Vv. 17, 18, 28-30 tear at our heartstrings when we meditate on the events they describe. Yet here is glory at its height. God the Father lets His Son die for men to free them from sin and open the way back to heaven for them.

II

The Leaders of the Jews Reject Him

But the leaders of the people saw nothing glorious in the events that culminated in the triumphant cry and death of the Crucified. They were furious because Pilate had caused a title to be affixed to the Cross which said: "Jesus of Nazareth, the King of the Jews." They had hounded Jesus and set traps for Him all through His public ministry. The trial ending in crucifixion was their way of expressing their deliberate rejection of Jesus. What a tragedy! They, the chief priests of the Jews, preferred darkness to light, sin to forgiveness, death to life, hell to heaven.

The chief priests of the Jews, the leaders of the Church of their day, still have many fellow travelers. Numerous church leaders of our day are playing with Christianity. They study the Bible without accepting all of its teachings. They place crucifixes in their churches, but do not believe in a blood atonement. The thoughts they develop in their sermons do not tie men to God through Christ! They level off in pleas for men to co-operate with one another to build a better relationship between nations. These leaders undoubtedly mean well. But because their sights are set so low, they are missing the glory of the Cross and are rejecting Christ. Can there be a greater tragedy?

III

The Soldiers Ignore Him

The soldiers gambling at the foot of the Cross for Jesus' coat increase the sweep of the tragedy of Good Friday. They were totally oblivious of the meaning of the Cross, never dreaming that He whom they were crucifying could change their whole life, lift them out of a drab, humdrum existence, and give them peace that surpasses all understanding. Instead of reaching out to Jesus, they were wrapped up in their own little selves. They gambled, they ate, they drank, they looked no further than the tip of their nose. Knowing nothing of Jesus nor of His purpose in the world, they ignored Him and felt happy. But eternal death was ready to pounce upon them for their ignorance and blindness.

Those soldiers have millions of companions in our day. Not all of these companions waste time or money in gambling.

Many of them are quite busy in worthy causes. Their interests run from slum clearance to better and bigger hospitals, from industrial peace conferences to better government, from soil conservation to miracle drugs, from juvenile delinquency to better public schools. But they pass by churches and never think of entering them. Hymnbooks and Bibles are not found in their homes. There is no religious training for their children. Sin as the cause of all the unrest, disorder, crime, worry, and death does not enter their mind. There is no inclination in them to get at the real root of all human ills. Though Jesus is within reach, though they may hear good Gospel sermons over the radio, they ignore Him who died for them and bring tragedy into their lives.

IV

The Little Congregation at the Foot of the Cross Accepts Him

Mary, the mother of Jesus, Mary, the wife of Cleophas, Mary Magdalene, and John, the Evangelist, are a striking contrast to the two previous groups. Their relationship with Jesus had been intimate. They had heard His words and had seen His miracles. They had put their faith and confidence in Him. To them Jesus was God and Savior. However, in looking up at the Crucified their faith was sorely tried. Though they did not grasp the full import of what was happening, they did not reject nor ignore Him. The words of filial love and concern reassured them and let them see a little of the glory of Good Friday.

That little group has grown into a large congregation through the years. Millions have seen the glory of Good Friday, have lived in joy because of it, have died in peace because of it. You and I are a part of that vast happy host. God's promises of a Savior have come true. In the fullness of time God sent His Son, laid the sins of the world, your sins and my sins, on Him, and let Him die for them. Now we have forgiveness, now we are free, now we have peace and an open heaven. What glory Jesus prepared for us on Good Friday!

Let us thank Him by sharing the glory of Good Friday with others.

St. Louis, Mo.

ALEX WM. C. GUEBERT

EASTER DAY

MATT. 28:1-10

When we compare the Gospel for Easter Day, Mark 16:1-8, with our text, we find a few contrasts. The most interesting is Matthew's statement v. 8, as compared with Mark 16:8. These verses describe the state of mind of Christians as they view the resurrection of our Lord. In Matthew's words it can be summarized:

THE CHRISTIAN'S FEAR AND JOY AT THE RESURRECTION
OF HIS LORD

We are not disturbed by the alleged discrepancy. "The statement from Mark refers to the attitude of the women while they were returning home. They were so overawed that they did not stop at the houses of friends and acquaintances . . . but hastened back to their abode" (Wm. Arndt, *Does the Bible Contradict Itself*, C. P. H., 1926, p. 74). But we are much interested in how Christians react to this greatest sign to them of the heavenly Father that His Son is their Savior.

I. Fear

A. Fear can be an ungodly thing.

1. Death is the most natural thing in the world, and yet it makes people afraid. Still more shocking would it be that God would restore a person to life. That would clearly be the intervening of heavenly Omnipotence in time and change. That happened to the keepers, v. 4, and the women when they first arrived, v. 5. A force was at work greater than they could reckon with.

2. People may try to use that craven fear at the resurrection of Christ to godly ends—to shock people into faith. To them Christ would say Luke 16:31.

B. Fear can be a godly thing.

1. It is not a bad word, in Bible and Catechism: "Thou shalt fear and love God." For it means respect, awareness. God is invisible and high; but man who fears Him knows Him and knows that he is known. Psalm 139.

2. Surely the resurrection of our Lord makes a great contribution to that godly fear. For it is God's message—and note the

special messenger vv. 3-6, and the earthquake — that a great thing has happened: "He is risen, as He said." Christ had told His followers that He would rise; it had been foretold already in the Old Testament, Luke 24:27, 46. But here comes a thing that is not just an "idle tale" and words in print; here Christians see God's own hand visibly at work; their tongues are hushed in awe. The resurrection has much to say to busy, commercialized people in a harried civilization: Look up, God is at work.

II. Joy

A. The joy is in the Savior.

1. The disciples had learned to love the Lord. But they were not beyond doubt and uncertainty, beyond fleshly concepts of His kingdom. They rejoiced that His word, which they had not even understood in its fullness, had come true and that their dear Master, who had walked with them for three years, would be with them forever.

2. Especially did they rejoice that He was their Savior. When He said "All hail!" to them v. 9, He actually said much more than "Hello"; for the old worn-out meaning of the word jumped into new focus again: "Be healed!" He was the Lord, their Savior. He had foretold His Passion and resurrection as the working out of their redemption and ransom; Matt. 20:17-19, 28. Now He stood before them in living proof that the task was done, that they could forever be healed of sin and joyful of heart — "*Chairete!*"

B. The joy is for the Church.

1. An angel and Christ Himself told the women: Tell My disciples, vv. 7, 10. That is just what they did, v. 8. That is the great business of the Church, with joy to tell one another about the risen Redeemer; Col. 3:16, 17. Hence every Lord's day is an Easter day, a day on which Christians tell one another about the risen Lord.

2. This joy means the growth of the Church. Internally Christians grow as the new life in the risen Christ takes hold of them; Col. 3:1 ff.; Rom. 6:1 ff. The Church spreads throughout the world as Christians move on with the joy of the resurrection

and tell men of their Savior. Note the references to the resurrection of Christ in the sermons in Acts 3:15; 4:10; 5:30; 10:40; 12:7; 13:22 ff.; 26:8.

Fear and joy! They don't seem to go together. The wrong kinds do not. The right kinds fit together like the two blades of a shears and are the Christian's witness to his world.

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RICHARD R. CAEMMERER

QUASIMODOGENITI

JOHN 21:1-14

"The best-attested fact in history" is the verdict of unprejudiced people with regard to Christ's resurrection. "He is risen indeed" is not the foolish notion of some preachers, not the fanciful dream of His disciples, not the hallucination of neurotic women. God Himself proclaimed the fact through angel messengers. Jesus showed Himself alive, "being seen of them forty days."

Jesus had an exalted purpose in mind by His appearances: to build them up in their personal faith and to prepare them for their glorious task of witnessing.

THE PURPOSE OF THE RISEN LORD'S APPEARANCE AT THE SEA OF GALILEE

I

He Wants to Make Them Sure of His Resurrection

A. The story of the text. Jesus had told them: "After I am risen again, I will go before you into Galilee," Matt. 26:32. While waiting for Him in Galilee, the disciples decide to go fishing. The risen Lord turns their failure into success. "It is the Lord."

B. His purpose in this third appearance to them as a group is to make them more certain of His resurrection. Was this necessary? Did not previous appearances suffice? No, they were slow to believe. Even on the mount in Galilee some doubted, Matt. 28:17. You ask: How was this possible? Good Friday experiences were not yet erased. They seemed to be in a trance. Their message of the resurrection was not wishful thinking, as unbelievers have it. The disciples doubted until they could no longer escape the fact: He is risen.

C. In a loving way Jesus convinces them. He reveals Himself not by word only, but by appearance and by a miracle, draught, breakfast. Now they knew, "It is the Lord." — The disciples were not the only ones to be slow of heart to believe. We, too, must through the Gospel again and again receive assurance.

II

Christ Wants to Prepare Them for Their Future Work

A. They were to learn of a change in their relation to the Lord. He was still the same Jesus, loving and kind, the same who was crucified, as the nail-prints indicated. But He came upon them with a mysterious suddenness, John 20:19. He was no longer with them precisely as He had been before. There was a mysterious awfulness about His person. "Touch Me not." No longer would they see Him in the same physical manner as before. "While I was yet with you," He says on Easter Sunday. They know Him by faith, are associated with Him in a spiritual way, in spirit and in truth.

B. On this occasion Jesus also reminds them of their duty of proclaiming the Gospel, of being fishers of men. John 21:15-17. Cf. Luke 5:10. "Ye shall be witnesses unto Me," Acts 1:8. They had to be convinced of His victory over death that they might qualify as Apostles "ordained to be a witness with us of His resurrection," Acts 1:22. Thus only could they preach repentance and remission of sins.

C. The blessing resting upon their labors as fishermen was to be an indication to them of rich returns from their work as fishers of men. His Word would not return void. — We, too, are to bear witness. In our missionary endeavors, Matt. 28:20 applies.

D. The risen Lord is the almighty, merciful, loving Savior who will supply all physical needs. He may withhold them for a time to draw us closer to Himself and to reveal, when help comes, that it is the Lord. In all uncertainties and trials of life we are being watched by the risen Lord. In His own time He blesses our labors abundantly. Cast your care upon Him, 1 Pet. 5:7; Ps. 37:5. Hymn 200:4.

Conclusion: Rejoice in your living Savior. He is risen, your sins

are pardoned, your home in heaven is assured, your earthly wants shall be supplied. Continue in His Word, spread the Word, and look forward to meeting the risen Lord on the shores of eternity.

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PAUL KOENIG

MISERICORDIAS DOMINI

JOHN 10:17-21

Introduction: Who is leading you through life? Everyone is influenced to some degree, whether he realizes it or not, by someone else's personality and suggested pattern of living. Make sure that your leadership is safe and sound. Look beyond mere human leadership. Look to Jesus Christ. He has given Himself an appealing and fitting title, "The Good Shepherd." Easter assures us that He, who unerringly led His flock in the first century, is the living Leader of 20th-century men. That you and I might be more fully convinced to follow Him through time and into eternity, let us take

A LOOK INTO THE HEART OF THE GOOD SHEPHERD

In the text Jesus bares His heart to the people (context)

I

A. *A loving heart.* *What Does It Reveal?*

1. He expresses His determination to lay down His life, v. 18.

a. Entirely voluntary on His part. He is not under moral obligation nor under orders issued by a superior (the "commandment" of the Father in v. 18 is the demand of love that finds a willing response in the Son). "I have power (i.e., free choice) to lay it down." Every step in the Passion story bears this out.

b. Jesus knows that *His* death and resurrection alone will bring peace and eternal life to lost and sinful mankind.

2. The extent of His love.

a. It is universal, 2 Cor. 5:15. He died for the sheep and the goats (although only the sheep, His followers by faith, shall taste the fruits of His love). He died for you.

b. It is love supreme, John 15:13; Rom. 5:7, 8.

Application: The Good Shepherd's love is the magnetic power that will draw us closer to Him. It is the converting power that will transform our coldness and antagonism toward Christ and our fellow men to an active, demonstrable love.

B. *The heart of God.*

1. What we see in the heart of Jesus is to be found in the heart of God, the Father, v. 17. The Father is pleased with the loving determination of His Son to save the world. The Son is simply complying with the demands of the Father, v. 18c. Absolute harmony between Father and Son. (Refer to IA and apply to the Father.)

Application: Do you sometimes wonder how God feels toward you when you have sinned? Look into the heart of Jesus, and behold the heart of God. When afflicted, are you tormented with the idea that God is punishing you? Examine Heb. 12:6.

2. The Good Shepherd is God Himself — "I have power to take it again," v. 18. He possesses every divine attribute. (Mention some of them, and show how each one equips Him perfectly for the leadership of His redeemed souls.) He not only loves you, but can lead you unerringly through life, through death, Ps. 23:4, into eternal glory.

II

How Can We Look into the Heart of Jesus and be Assured of His Divine Love?

Some can see it, many cannot, v. 19.

A. *We cannot look into the heart of Jesus with the eyes of our natural understanding.*

1. Man's natural understanding had been corrupted, blinded by sin (Rom. 8:7; Gen. 8:21; Eph. 4:18), by pride, prejudice, hardness of heart.

2. That is why so many reacted as they did in v. 20.

Application: Since there is in every one of us the tendency to view spiritual matters with the eyes of our carnal understanding, let us note the fact and guard against it.

B. *We can look into the heart of Jesus only with the eyes of faith.*

1. Faith is produced through Jesus' Word, a convincing, powerful, effective Word, v. 21. Yet there is no coercion; for the Good Shepherd is no tyrant, forcing men to do His will, neither does He treat men like machines or animals, but as human personalities.

2. The eyes of faith are opened by the Holy Spirit, John 16: 13, 14.

Application: Read and listen to His Word, and pray while you are absorbing it into your mind that the Holy Spirit may open your eyes to see the loving heart of God revealed in the heart of the Good Shepherd. Then take His hand, and let Him lead you in peace and joy through this troubled world into a glorious eternity.

St. Louis, Mo.

ALVIN C. MACK

JUBILATE

JOHN 11:1-16

This text tells us that Lazarus died. But remember—he had to live all over again too. Did he do a better job of living the second time? Can we do a better job after meditating on this text?

Our Lord said this was an occasion for bringing glory to God . . . for proving that Jesus was indeed the Son of God . . . for increasing the disciples' faith. What an occasion! Jesus stood by Lazarus' grave . . . Jesus wept . . . Jesus prayed . . . and Jesus rose to the occasion!

Jesus was right. All those things were accomplished.

But what of some of the other people involved? It was hard on Lazarus. Mary and Martha and the disciples grieved. And after the rising they had it all to live through again. Did they rise to the occasion of dying, of losing a loved one, better for having the practice?

Important questions—for we have lately witnessed a greater resurrection. Is our certainty of Christ's deity and Saviorhood increased? Our faith more unshakable? Are we ready to go with Christ, die with Christ, rise with Christ? Today we ask the Holy Spirit to use this text on us "to the intent that we may believe," and, believing, be the more ready wherever Christ gives us the chance to

RISE TO THE OCCASION

I

Jesus Did! Jesus Rose to the Occasion

Some thought He didn't—because they didn't recognize what the occasion was.

A. Jesus recognized what the occasion was.

Not for a healing. Not for a resigned dying. Not for a strategic absence from dangerous Judea. Jesus knew (as above).

Remember that: Only God knows just what the occasions of our lives should bring forth. Trust Him! Remember His general rules. Live every occasion for all it's worth. God will make it work out for good.

B. Jesus would not let the occasion drop.

Not because of grief—His own, Mary's or Martha's, or disciples'.

Not because of danger from Judean Jews.

Not because of friends' concern. They wanted Him to create a thirteenth hour for Himself by staying out of danger at the expense of the occasion's purpose. Our Lord walked in the light. He did what God wanted Him to do.

Remember that: We must not let God's occasions for us drop. Let not fear make us minimize the opportunity. Let not grief blind us to the fact that God wants us to go along, not go alone. Remember Jesus deliberately waited two days to make the occasion what it was—and He it is who makes our occasions for us, and us for our occasions. Rise to them!

C. Jesus used the cross as the occasion for uplifting men.

Used the sorrow of His friends to lift them up. Lifted up our griefs and sorrows on the cross to give us eternal joy.

Remember that: He was lifted up—for you and me. We can rise to our occasions, for He promised, "If I be lifted up, I will draw all men unto Me." By His cross He lifts us up, that we may rise to grasp our opportunities to serve, to help.

II

Did Thomas? How Did Thomas Rise to the Occasion?

He said to fellow disciples—to us too, "Let us also go that we may die with Him." It is difficult to tell—expression of fatalistic defeat? or of self-surrender? willingness to share His Lord's fate?

Thomas—Didymus—a twin. We are twins too—old Adam and new man. Question your motives for doing what you do for Christ. Do you do your Christian duty because it's expected? because you must? because your crowd does? Or because you want to? because you wish never to part company with your Lord? Every occasion an opportunity to rise toward heaven or to fall toward hell. Rise to the occasion!

III

Lazarus Did! Lazarus Rose to the Occasion

He didn't really do it? Of course not. Christ gave him life. You, too, were dead—and are now alive unto righteousness! He created the same change in you. You, too, can rise to your occasions. Christ cries, "Come forth!"

Don't be discouraged by past failures. Lazarus slept again after his resurrection, but was not dead. We have slept—the sleep of forgetfulness of our Lord. But He calls again. Come forth!

Put off the graveclothes. Don't think that the winding sheet glorifies God. You are alive unto righteousness—don't live in the shroud of sin. To continue to wear the evidences of death is not a tribute to Christ, but to be alive—to exert oneself—to rejoice—to answer Christ's call—to tell others of resurrection—to save others from the grave—this is tribute!

Jesus says, "Loose him, and let him go" to your old Adam. The only thing that keeps you bound hand and foot with the graveclothes of sin is your own clutching desire to stay dead, your own stubborn love for the shade of your particular shroud, your own indolent contentment with the coolness of your present sepulcher. Shake the napkin off your face! Look! You are a new man! Alive unto God in Christ! Behold! Your risen Lord calls! Your risen Lord gives you life! Your risen Lord comes to dwell in you! Rise! Rise to the occasion! What an occasion!

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GEORGE W. HOYER

BRIEF STUDIES

A CRITICAL REVIEW OF THE REVISED STANDARD VERSION OF THE NEW TESTAMENT *

* This is the outline of a paper read to the Eastern Pastoral Conference of the North Wisconsin District in 1951 and 1952 and mimeographed at the request of the conference. Without endorsing all the judgments expressed by the writer, the C. T. M. is presenting it to its readers as an example of diligent Bible study that attempts to remain objective and yet is uncompromising in doctrine. Other conferences may want to use this outline as a basis for a discussion of the R. S. V. of the New Testament and as a guide for a similar study of the Old Testament. — ED.

A careful comparison between the A. V. and the R. S. V., sometimes on the basis of the Greek text, reveals:

Happy Translations:

1. Due to the use of a better text and papyri discoveries. Examples:
Mark 1:23, 27; Mark 6:20; Mark 9:22, 23; Luke 2:2; Luke 16:9; John 20:9.
2. Due to
 - a) The practice of adopting the English of our present-day speech in place of archaic expressions: (The first reference is from the R. S. V.; the second from the A. V.) "Anxious" for "take no thought" (Matt. 6:34); "interest" for "usury" (Matt. 25:27). The word "usury" today has an objectionable meaning which the passage does not intend to convey. "Sternly" for "straightly" (Mark 1:43); "crowd" for "press" (Mark 2:4); "went out" for "resorted" (Mark 2:13); "tax office" for "receipt of custom" (Mark 2:14); "was hungry" for "was an hungred" (Mark 2:25); "appointed" for "ordained" (Mark 3:14); "plunder" for "spoil" (Mark 3:27); "afraid" for "fearful" (Mark 4:40); "flow of blood" for "issue of blood" (Mark 5:25); "power" for "virtue" (Mark 5:32); "bag" for "script" (Mark 6:8); "kept safe" for "observed" (Mark 6:20); "leading men" for "estates" (Mark 6:21); "immediately" for "by and by," "platter" for "charger" (Mark 6:25); "some" for "divers" (Mark 8:3); "sin" for "offend" (Mark 9:42); "test" for "rempt" (Mark 10:2); "spread" for "strawed" (Mark 11:8); "know" for "wist" (Luke 2:49); "trade with" for "occupy" (Luke 19:13); "love" for "charity" (1 Cor. 13:1); "affection" for "bowels" (Phil. 1:8);

"passion of lust" for "lust of concupiscence" (1 Thess. 4:5); "precede" for "prevent" (1 Thess. 4:15); "restrains" for "leteth" (2 Thess. 2:7).

- b) Improvements in rendering terms for coins, sometimes incorrectly translated in the A.V., and usually unintelligible to American readers: Matt. 20:2 (The generosity of the householder over against the niggardliness of the laborers is slighted by rendering "penny," A.V.); Matt. 18:28; Mark 6:37; Mark 12:15; Mark 12:42; Mark 14:5; Luke 10:35; Luke 12:59.
3. Due to a more accurate rendering of individual words and phrases: Matt. 14:8 ("prompted," not "instructed"); Matt. 15:27 ("yet even the dogs," not "yet the dogs"); Matt. 23:24 ("strained out," not "strained at"); Matt. 23:35 (distinguishing between "temple" and "sanctuary"); Matt. 25:15 ("paid," not "covenanted"; in harmony, too, with Zech. 11:12); Matt. 28:19, 20 (distinguishing between "make disciples" and "teach"); Mark 3:18 ("Cananaean," not "Canaanite"); Mark 4:36 ("leaving" for "sent away"); Mark 6:27: ("soldier of the guard," not "executioner"); Mark 6:50 ("terrified," not "troubled"); Mark 6:52 ("understood," not "considered"); Mark 6:56 ("market places," not "streets"); Mark 11:17 ("robber," not "thief"); Luke 18:12 ("get," not "possess"); John 1:63 ("writing tablet," not "writing table"); John 13:10 (distinguishing between verbs "bathe" and "wash").
4. Due to the practice of translating less literally when the sense is better expressed by a free translation: Mark 7:9 (irony!); Mark 7:11-13 ("Corban"); Luke 3:23 (Jesus' age). Similar translations: Mark 1:44, 45; Mark 2:19, 21; Mark 4:15, 30; Luke 24:25; John 9:14.
5. Due to a better knowledge of the Greek grammar: Mark 9:18 ("has just died" — effective aorist); Matt. 3:14 ("would have prevented" for "forbade," imperfect expressing conative action); Luke 8:23 (fine distinction between aorist and imperfect); Luke 1:59 (Inchoative force of imperfect). Similar instances: Mark 2:2; Mark 4:37; Mark 5:8; Luke 5:6.

Articles: Insertions of definite article in the A.V. are corrected by the R.S.V. in Matt. 1:20; 2:13; 28:2; Luke 2:9 ("an angel," not "the angel" often a manifestation of Jehovah in the Scriptures); also in Mark 1:45 ("a city" not "the city": Jesus was unable to enter not only the city of Capernaum but any city); also in Luke

2:12; Luke 22:17. Similarly, omissions of the definite article in the A. V. are corrected by the R. S. V. in Matt. 5:21; 5:1; 8:32; 10:12. However, the article is omitted by the R. S. V. in verses like John 2:17 ("zeal" for "the zeal"), because the English idiom does not tolerate the use of the article before proper names and abstract nouns. On the other hand, the R. S. V. does not follow this general rule in translating "Christ," which is an official title and not a proper name. With a few exceptions the Gospels have the article prefixed to the title "Christ," and while the article is usually omitted by the A. V., it is translated "*the* Christ," with the proper effect, by the R. S. V. (Matt. 11:2; 22:42, etc.).

Unhappy Translations:

1. Due, possibly, to the desire to render the thought in the language of today. Perhaps the translators were anxious to offer something original as to language. This could account for their reluctance, in some instances, to repeat words and phrases of the A. V., even though these may be more accurate. Since the R. S. V. claims to be a revision and not a new modern-speech translation, we feel, moreover, that time-honored phrases and expressions in the A. V. which are readily understood should have been retained. Examples: Matt. 1:12 ("deportation," which occurs nowhere else in the A. V., for "carrying away"); 2 Cor. 5:14 ("controls" for "constrains," see Greek word); John 14:26 ("Counselor" for "Comforter"); Heb. 2:10 ("pioneer" for "captain" of our salvation).

Particularly noteworthy is the fact that "testament" appears nowhere in the R. S. V. The Greek word is always translated "covenant." And yet the volume bears the title "The New Testament." At least a footnote, it seems to us, would be desirable, explaining that "covenant" is an equivalent for "testament."

Luke 22:19, 20, one of the *sedes doctrinae* on the Lord's Supper, is omitted in the text but added in a footnote, questioning the purity of the text. The same holds true of the doxology of the Lord's Prayer in Matt. 6:13. The omissions are probably warranted on textual grounds, although there are differences of opinion on the authority of the texts in question. However, all other *sedes doctrinae* on the Lord's Supper contain the lines which have been omitted in Luke 22:19, 20.

Matt. 21:22, changing the order of the words in the Greek text, puts the emphasis on faith and not on the fact that prayer is answered. Also in Rom. 4:24 and in 1 Cor. 15:58 the emphasis is

changed as a result of not following the order of the words in the Greek text. 2 Cor. 5:21 puts the emphasis on "for our sake" instead of on "Him." Gal. 5:5 ignores the emphasis on "we," dictated by the Greek text. In Acts 13:19 the force of Paul's scathing rebuke is weakened, we believe, by the free translation of the R. S. V. The R. S. V. misses the New Testament hope, which enters into and enriches patience, when it translates, in 2 Thess. 3:5, "the steadfastness of Christ" instead of "the patient waiting for Christ," A. V. That the genitive here used may be objective is possible. We wonder, too, why the R. S. V. has translated "according to the flesh" in John 8:15, while rendering the same Greek expression "according to worldly standards" in 1 Cor. 1:26, and "from the human point of view" in 2 Cor. 5:16.

Negative forms, which are good idiomatic English and at times forceful expressions, are unnecessarily changed in Rom. 1:13; 11:25; 1 Cor. 10:1. In other passages the R. S. V. retains Paul's way of at times saying things negatively (1 Cor. 12:1; 2 Cor. 1:8; 1 Thess. 4:13). We believe, too, that too often "and" and "for" are omitted. When this is done, something may be lost in the intent of the writer. See Romans 8, Paul's powerful argument for justification by faith, enforced and strengthened by repeated "and's." Omissions of "also" and "even" are also quite frequent (e.g., Matt. 8:9). Repetition of words peculiar to the Greek, often for emphasis' sake, are also omitted in John 8:31; John 6:63.

2. Due to interpretations rather than translations:

- a) Arbitrary translation of "thou," "thy," and "thee." At times these pronouns are retained. At other times they are changed for contemporary pronouns. The pronouns are Biblical. They are based on the style of the Hebrew and Greek Scriptures. If changes are adopted, what shall become of our language of devotion and worship, which is full of them? Scores of our best-loved hymns will have to be discarded or re-edited, and our liturgy will have to undergo a complete overhauling. Note, too, that "thou" distinguishes between the singular and the plural. "You" does not. Sometimes this is important. *But this is more serious:* The revision committee agreed on the practice of letting "thou," "thy," and "thee" stand when they refer to the deity. What, then, shall we conclude concerning these translations in the R. S. V., where "you" and not "thou" are used in addressing Christ? — Matt. 16:16; Matt. 20:21; Acts 1:6. According to the rule set

up by the revision committee these translations minimize the deity of Christ.

- b) Less offensive are the following interpretative renderings: "At his own expense" for "own hired house" (Acts 22:20), we hold, is too free and borders on being an interpretation instead of a translation. The same holds true of "adrift at sea" for "in the deep" (2 Cor. 11:25). Some commentators believe that a graver peril is meant than merely being adrift at sea. For "Men and Brethren" (Acts 2:29), occurring thirteen times in Acts, the R. S. V. translates "Brethren." But the expression is somewhat formal and not to be confused with the more intimate term "Brethren" (Rom. 15:30). We also believe that too much freedom has been exercised in such passages as Heb. 6:14, where a Hebrew idiom has been eliminated and the emphasis lost. Ignoring the niceties of language and style, the plural of the Greek is translated with the singular in Mark 7:21; Matt. 15:19. Similarly, "And it came to pass" and "behold" are omitted in Luke 5:12. Other passages either omit "behold" or translate "Look" or "See," as in Matt. 7:4; 12:2; 13:3; 23:34; 26:46.

The interpretative rendering in Eph. 5:32 ("I take it to mean") suggests that Paul was not clear in his mind on the matter he is speaking of. 1 Tim. 3:2 is either against polygamy, celibacy, or the remarriage of bishops. The R. S. V. chooses the third and translates "married once." It interprets instead of leaving the matter open as the A. V. does. This would make pastors married twice in conflict with God's will. Another *crux interpretum* advisedly left open by the A. V., but interpreted by the R. S. V., is 1 Cor. 7:36, 2 Cor. 11:25, and 1 Thess. 4:4. Rom. 9:5 is another example of an interpretation instead of translation. The A. V. translation is both accurate and natural. The R. S. V. regards the words which ascribe deity to Christ as a benediction to God and places in a footnote the words: "Christ, who is God over all, blessed forever." The R. S. V. is inconsistent in writing "Lord" with a capital letter in Matt. 21:3 and with a small letter in Mark 2:28. However, in other passages the R. S. V. has "Lord." In Mark 15:39 the R. S. V. rendering, "a son of God," is grammatically possible, but A. T. Robertson's Grammar (page 780) says the phrase may be definite, depending upon the context. In this case we believe the context favors the definite phrase, "the Son of God" (A. V.) — a testimony to the deity of Christ. The A. V. and the R. S. V. render the Greek word

proskuneo as "worship" in the passages in which the word refers to Christ. Sometimes, however, the R. S. V. selects the first meaning of the word, "bow down before," as in Matt. 8:2 and Matt. 9:18, indicating that respect, and not worship, was the intention of the leper and the ruler. But we believe that "worship" and not "bow down before" should have been used in Matt. 15:25 (the Canaanite woman whom Jesus lauded for her great faith), and in Matt. 20:20 (the mother of James and John, who regarded Jesus as the promised Messiah).

Is the literary style of the R. S. V. an improvement over the A. V.? We believe it does not compare with the unique literary beauty and charm of the A. V. Placing both versions side by side, read in succession such passages as Matt. 5:3-11 (the Beatitudes), Matt. 23:1-39 (the scribes and Pharisees denounced), and 1 Corinthians 13 (in praise of charity; granting, however, that the word "love" is better than "charity"). Observe rhythmic and pleasing notes which are lost by R. S. V. changes of words and expressions in Matt. 11:20; Luke 9:50; Luke 11:7; John 4:36; 2 Cor. 6:6; 1 Tim. 1:15; Philemon 17; 1 Peter 1:8; 1 Peter 1:4; Luke 2:10; Luke 15:31; Matt. 26:34; Acts 17:28; Matt. 11:28; Rom. 8:18; Matt. 20:15; and Rom. 16:5.

Conclusion

Because of its many improvements over the A. V. both as to clarity and accuracy we believe the R. S. V. may well be recommended to our people. It is doubtful whether the average layman would ever discover the translations which leave something to be desired as to accuracy and which are liable to the charge of being interpretations instead of translations. Even the leaders among our laity know all too little about the Bible. The R. S. V., being more "readable" than the A. V., may go a long way toward inducing our people to become diligent readers of the Book of books. Remember, too, that inaccuracies abound in the A. V. We believe the merits of the R. S. V. of the New Testament outweigh its demerits. We believe, furthermore, that the improvements in the R. S. V. should be pointed out to our members. This will remove objections which are bound to arise over the absence of hallowed and time-honored words and phrases. However, we would hesitate recommending the R. S. V. for liturgical purposes. We believe the revision should go through the testing process of examination and re-examination before we consider adopting it as a substitute for the A. V. at our altars, at our lecterns, and in our pulpits. A. F. FERGIN, Antigo, Wis.

THEOLOGICAL OBSERVER

THE UNITY OF THE CHURCH

At a meeting of the *Kirchlich-Theologische Arbeitsgemeinschaft* held in Hanover October 2 and 3, President Brunotte of the United Evangelical Lutheran Church of Germany submitted a series of theses on the general theme of co-ordinated efforts of the evangelical churches which are members of the Evangelical Church of Germany, commonly referred to as EKID. Two of these theses—number 12 and 13—deal with the unity of the Church. Because of their wider implications we are submitting them in English translation. They read as follows:

According to Article VII of the Augsburg Confession, no more is required for the unity of the Church than "*consentire de doctrina evangelii*." Other churches found the unity of the Church on the canonical laws of their respective organizations or on the hierarchy of their clergy or on Apostolic succession or on forms of religious worship. The churches of the Reformation regard unity of doctrine to be of essential importance for the unity of the Church. For them everything else is of secondary significance. Therefore the doctrinal character of the confessions in the churches of the Reformation is of supreme importance. Because of this factor, one can say of the empirical church: the confession to which it subscribes has the power to build the church; it constitutes the church. It gathers those congregations which have the same understanding of the Gospel and sets them off from such as teach otherwise. This statement does not contradict the self-evident statement that it is Christ Himself who, through the Word, founds the Church. The latter statement applies to the church which we believe, the former to the church which we establish and organize.

The concept "doctrine" ("*doctrina*") is not to be taken in too narrow a sense. It does not mean the skeletonlike scaffold of a purely conceptualized theological system. "*Doctrina evangelii*" includes rather the entire proclamation in the sermon, in the care of souls, and in education. It is not in the spirit of the Reformation to construct a contrast between proclamation and doctrine and to affirm the proclamation but to deny the doctrine. Sound proclamation exists only then in the evangelical church if this proclamation conforms to doctrine. But here, too, the mere teaching (proclamation) "*in actu*" is not sufficient. It is not of

first importance that the Word is taught (proclaimed). But it is of first importance that the Word is taught (proclaimed) in its truth and purity ("pura doctrina").

P. M. B.

MURDER AND THE PENALTY OF DEATH

This is the topic discussed from various points of view by sociological experts in the November issue of the *Annals* of the American Academy of Political and Social Sciences. According to statistics submitted, the number of prisoners executed in the United States under civil authority from 1921 to 1950 shows a steady decrease. The average annual number of executions in this thirty-year period was 135. In 1950 it totaled 82, the lowest number in the three decades. One article, which traces trends in the use of capital punishment, concludes: "The trends in the use of the death penalty are solidly established in history. A study of them during the past 250 years can be summarized briefly: the over-all international trend is toward the progressive abolition of capital punishment" (p. 19). Other revealing statistics are these: total number of executions in 1930 to 1950 were 3,029. Of these, 1,356 (or 44.8 per cent) were white; 1,636 (or 54.0 per cent) were Negro; and 37 (or 1.2 per cent) were "other." One writer observes:

It is no exaggeration to say that, except for maintaining the traditional legal penalty for taking another's life, the society we live in almost reaches out to encourage murder. What is the commonest topic in the so-called comic books which children read? What is the focal event in the mystery stories sold by tens of millions annually? What is the very stock in trade of television and radio drama and, to a less extent, of film and stage "thrillers"? The gun is perhaps the commonest toy; a travesty of killing, the most popular form of play. "This will kill you" is a polite conversational cliché. "Drop dead!" is a devout injunction heard constantly. A psychologist studying our culture might fairly deduce that we are obsessed with the idea of sudden, violent, and retributive death.

Murder, of course, is the very essence of drama; book and play have always found dalliance with death a sure formula for profitable popularity. *But no generation prior to ours has taken so intimate or universal a role in foreshortening doom, in fact or by fantasy* [italics ours]. It would seem that the decreasing percentage of the population that is not actively engaged in killing is occupied a good part of the time in musing upon the murder

theme. The mind being the delicately suggestible mechanism it is, can we wonder that people so often carry into effect the violent action pattern that is so persistently entertained in thought? (P. 26.)

It is not our intention from a typewriter chair to advise the state how best to deal with the problem of the ever-increasing number of murders, robbery, theft, rape, and a host of other sins committed against society. But the Church does have the right to warn the state that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6), and that the State is "the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). It may be literally true that according to human standards crime does pay. It may also be true, according to statistics compiled by sociologists and criminologists, that punishment does not necessarily act as a deterrent to crime. It may also be true that our generation needs to be grateful that criminals are executed by electrocution or lethal gas or, in instances, by hanging, and that such methods of capital punishment as burning at the stake, boiling in oil or in water, the iron coffin, burying alive, breaking on the wheel, drawing and quartering, impaling, crushing, flaying, shooting, exposure to insects, poisoning, throwing to animals, stoning, drowning, torturing, etc., are no longer in vogue in our country. It may also be true that all too frequently the underprivileged murderer is executed and the privileged murderer sentenced to life imprisonment.

Yet over against all such reasoning stands the clear and unequivocal will of God that crime should be punished by the powers that be. A state which refuses to exercise this right and to perform this duty which God Himself has imposed on it defies the will of our just and righteous God. But this God will not be mocked, neither by the citizens nor by the authorities of the State. "Whatsoever a man soweth, that shall he also reap."

P. M. B.

THESES ON THE LUTHERAN CONFESSIONS

This journal has repeatedly reported on progress made by the Lutheran unity committees of the Evangelical Lutheran Church of Australia and the United Evangelical Lutheran Church of Australia (vol. 21, pp. 527 ff.; vol. 22, pp. 439 ff.; vol. 23, pp. 284 ff.). According to the *Australian Lutheran* (October, 1952), these two committees have achieved agreement also with respect to their attitude to the Lutheran Confessions. Since their theses have supreme relevance also for Lutheran unity negotiations carried on by Lutheran groups in our coun-

try, we are submitting them in full. They are, in our opinion, a masterpiece of clarity, comprehensiveness, and theological insight and are, therefore, deserving of careful thought by every Lutheran theologian. The theses read:

1. With the fathers of the Lutheran Church in Australia who came to this country as confessors of the Biblical truth expressed in the Lutheran Confessions, we solemnly reaffirm as our own confession the Confessional Writings of the Evangelical Lutheran Church as they are contained in the Book of Concord.

2. With the Book of Concord we teach that creeds and confessions are necessary for the Church as a means to —

- a. Summarize the true doctrine of the Word of God ("compend and brief summary of all the Scriptures," Large Catechism, Preface 18, Trigl. p. 573; "sum of our Christian doctrine," Sol. Declaratio, De com. regula 11, Trigl. p. 855);

- b. Express the common consent ("magnus consensus," C. A. 1, Trigl. p. 43) not only with the believers of today (Sol. Declar., De com. regula 1 and 2), but also with the true church of all ages from the time of the Apostles and the ancient Creeds to the end of the world ("coram tota ecclesia," Sol. Declar., closing paragraph, Trigl. p. 1103);

- c. Reject error and heresy (Preface to the Book of Concord, especially Trigl. p. 19; Epitome, De comp. regula 2 and 3, Trigl. p. 777) and thereby fight the devil, who tries to destroy the Gospel (Apol. III, 68, Trigl. p. 175);

- d. Confess the truth before the world ("coram mundo," Apol. III, 68; "before kings," Ps. 119:46, quoted in the title of C. A.; cf. Matt. 10:18);

- e. Confess the faith "in the sight of God" ("in conspectu Dei") and in view of the last judgment (Sol. Declar., closing paragraph, Trigl. 1103; Luther's Confessions 1528, quoted in Sol. Declar., 29 and 30, Trigl. p. 981 f.).

3. With the Book of Concord (De com. regula, Epitome, Trigl. p. 777 and 779; Sol. Declar., Trigl. p. 849 and 853 f.) we make the fundamental distinction between the Scriptures and the Confessions. Holy Scripture is God's own Word, the confession the human answer to that Word (cf. Matt. 16:16; 22:32 ff.; John 6: 68 f.). The Scriptures are given by inspiration of God and are therefore the only source of Christian doctrine, "the only rule and

standard according to which at once all dogmas and teachers should be esteemed and judged," while the confessions, like all human writings, even if written with the assistance of the Holy Ghost, "should be altogether subordinated to them." They "are not judges, as are the Holy Scriptures, but only a testimony and declaration of the faith, as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those then living, and how the opposite dogma was rejected and condemned" (Trigl. p. 777 and 779). Thus all doctrines of the Confessions have to be examined again and again in the light of Holy Scripture.

4. With the Formula of Concord and the Lutheran Church of all times we accept the Lutheran Confessions, including the three "Ecumenical Creeds," not only as highly important historical documents, or as necessary and correct doctrinal decisions of the church in times past, but as dogmatic statements which bind the church today on account of their pure Scriptural doctrine. While their authority is a secondary one (*norma normata*), derived from the authority of Holy Scripture (*norma normans*), they nevertheless possess real authority as a correct interpretation of Scripture. As the confessors of the Formula of Concord accepted the Unaltered Augsburg Confession "not because it was composed by our theologians, but *because it has been derived from God's Word*" ("quia e Verbo Domini est desumpta") and is founded well and firm therein" (Sol. Declar., De com. regula 5, Trigl. p. 851), so we accept the Lutheran Confessions as a summary and as a correct exposition of the Word of God. We hold that the acceptance of and the subscription to the Confessions in the Lutheran Church must always be made *quia* ("because"), not *quatenus* ("as far as"), the Confessions are in agreement with the Word of God.

5. In accepting the Lutheran Confessions, we accept all doctrines taught therein on the basis of God's Word, both in thesis and antithesis, whether they are solemnly proclaimed as dogma of the church (e. g., by the formula "we believe, teach, and confess") or not. As the confessors of the Formula of Concord saw in the various confessions, which they accepted, the summary of the Christian doctrine, so we find in the various writings and articles of the Book of Concord the doctrine of the Lutheran Church, that is, the doctrine of the Gospel in its various aspects. Just as Jesus Christ is the center and content of Holy Scripture,

so the article on justification by faith in Christ is the soul of the Confessions. Every single article points to the "articulus stantis et cadentis ecclesiae" ("the article by which the church stands or falls," because "of this article nothing can be yielded or surrendered"; Smalc. Art., II, 5, Trigl. p.461) and is therefore a witness to the Christ of the Bible.

6. We do not regard as belonging to the doctrinal content of the Confessions matters that lie on the plane of human knowledge, learning, science, and philosophy; these do not touch the doctrine of Holy Writ. Nor is the confessional obligation violated when doubt is expressed whether, in the case of some Scripture passage used as a proof-text in support of a doctrine, the intended meaning has been adequately grasped and applied. To regard the Confessions as a correct interpretation of Holy Scripture does not imply that in every case the understanding of a Scripture passage is to be recognized as sufficient and final.

7. In interpreting the Confessions we regard as the standard text in each case the original and official text, i.e., in the case of the Augsburg Confession the German and Latin text, the Latin text of the Apology and the Tractatus, and the German text of all other writings. The early translations included in the Book of Concord are to be valued as important commentaries, but otherwise they have no authority.

8. Together with the positive doctrine of the Confessions we accept the "condemnations," i.e., censures and rejections of errors and heresies. According to the authoritative explanation of the Book of Concord (Preface, Trigl. p.19f.; Sol. Declar., De com. regula 14ff., Trigl. p.857ff.) the condemnations do not mean that true believers and therefore the Church of Jesus Christ are found only in the Lutheran Church. They mean that false doctrine is rejected and that no church fellowship can exist with those who consciously and persistently hold such doctrines. Among these doctrines the denial of the real presence of the body and blood of Christ in the Sacrament of the Altar is especially mentioned. Loyalty to the Lutheran Confessions includes the practical application of these principles in the life of the Church.

9. Although we accept the Book of Concord as the Confession of the Lutheran Church, we recognize that there are Lutheran Christians or Churches who have not officially accepted the whole Book of Concord. Churches which have never accepted the Formula of Concord are to be regarded as Lutheran as long as they

faithfully subscribe to and uphold the other Lutheran Confessions, for it is possible to be a Lutheran without having accepted the Formula of Concord, but not if rejecting it. We recognize that for laymen, especially for simple Christians and children, the Small Catechism is the simplest summary of the Lutheran faith. Besides the Catechism, the Unaltered Augsburg Confession, whose main articles can be understood by every adult Christian, must be the confessional basis of every congregation which claims to be Lutheran. The Young Churches on the mission fields may find it necessary to make a new formulation of the Lutheran doctrine. This is possible, provided the doctrine remains the doctrine of the Confessions of the sixteenth century, because they need the doctrine contained in the Confessions, especially in the Catechism and in the main articles of the Augsburg Confession, in whatever form this doctrine may be presented. The Lutheran Church in future may be obliged to formulate new confessional statements on subjects or about questions which may arise in the course of history. Such new confessions will be Lutheran only if they reaffirm and presuppose the doctrine contained in the Book of Concord, just as the Augsburg Confession confirmed the Ecumenical Creeds, and the Formula of Concord reaffirmed the older Lutheran Confessions.

10. In accepting the Confessions as our confession, i. e., as the expression of what "we believe, teach, and confess" today, we recognize the duty of the Church, its pastors and congregations, constantly to use the Confessions as a guide into the riches of Holy Scriptures and to be a truly confessing Church, as our Lord wants us to be (Matt. 10:32). For sin and error will continue, and with them will continue the obligation of the Church to confess in living faith Christ and all His Word in the face of opposing error, until He Himself will confess before His Father in heaven those who have confessed Him on earth.

P. M. B.

PREACHING AND TEACHING DOGMAS AND DOCTRINES

In the *Lutheran Outlook* (October, 1952) there appears in an article entitled "Evidences of the Historic Reality of Objective Christianity" a paragraph which has greatly puzzled this writer as perhaps also other readers. No doubt the author meant to emphasize an important thought. He may have had in mind a Lutheran pastor, now in glory, who preached for two hours on the *Personal Union of the Two Natures of Christ*. I. The Communion of Natures; II. The Communication

of Attributes. Now, it is much better for pastors and hearers to know something about the great subject of Christology, even at the cost of listening to a sermon for two hours, than for pastors and people to forget all about Christology. But there is a middle road between the two extremes. It may be that the writer meant to say that the minister must not lecture on Christian dogmatics in the pulpit, but he does not say that; and so we wonder what the poor average pastor is to learn from this paragraph for his personal pulpit purpose. The paragraph reads:

"Let us, however, remember that to preach and teach objective Christianity and salvation does not mean to preach and teach dogmas and doctrines as such. They have their place at the theological seminaries, but not in the divine worship in the church. Dogmas and doctrines have their place in every sermon, only insofar that they are needed in the same way as the body needs the skeleton; but preaching and teaching dogmas and doctrines has emptied many churches and makes the sermon threadbare, annoying, and uninteresting."

The preaching of Christian doctrine *per se* never empties churches and does not make sermons threadbare, annoying, and uninteresting. But there is a way of preaching Bible doctrine that is liable to do all these things, and that is no doubt what the writer had in mind; only he did not say it. And that is what every preacher must watch in every way in order that his preaching may become better and better. The world today is hungry for doctrinal preaching that is sound and Biblical and flows from the preacher's own deep experience in the school of the Holy Spirit, who still teaches His apostles the divine Word. There are no detailed rules for effective doctrinal preaching; there is only the old *Ora et Labora*: "Pray, and get down into the text." The preacher who keeps in mind that he is standing in Christ's place at one end and is eager in His name to save souls at the other, will not preach threadbare, annoying, and uninteresting doctrinal sermons that empty churches. He is bound to experience at least a little of the great truth: *Dieweil man nun durch Gottes Gnade in unsern Kirchen christlich und heilsam Ding lehrt von Trost in allem Anfechten, bleiben die Leute gern bei guter Predigt. Denn es ist kein Ding, das die Leute mehr bei der Kirche behielt denn die gute Predigt.*" (Apology, Art. XXIV [XII], 51; *Concordia Triglot*, p. 400f.)

J. T. MUELLER

THE PASTOR'S REPUTATION

President R. Belter of the Wartburg Synod of the ULCA has for a number of years sent out timely guidelines for the benefit of his clergy. In a recent issue, under the heading given above, he touches

upon a subject which no doubt will interest pastors of all denominations. Because of the length of the guideline we can here quote it only in part. We read:

"Whenever we speak of 'reputation,' we must speak also of 'character.' The latter is what we are in God's sight; the former, what we are in the estimation of the public. Public opinion is supposed to be the mind and conscience of a large group of people. However, that is true only in the measure that the combined opinion reflects the opinions of the individuals comprising that group. Many times has history proved that a *few* people have swayed the thinking of many, and that the voice of the people has not been the voice of God. The life of our Savior is an example of what a few politicians and priests can do to a spotless character. They called Him everything from a liar to a winebibber.

"As far as a pastor is concerned, he does hold a favored position in a community. He is given certain privileges which others do not enjoy in the same measure. On the other hand, he is called upon to denounce sin whenever and wherever it raises its ugly head. So he lives in the shadows of the Twin Mountains of Privilege and Obligation. What a difficult, almost impossible, task it is to please! I often wondered about the workings of the mind which wanted in a pastor a 'man of God' in the finest sense of the term, and yet a 'spineless creature who would wink at wrong or smile at sin.' I am reminded of a statement of one of my professors at the Seminary who, when such contradictions were mentioned, would say: '*Since the Fall of man, logic is in a bad way.*'

"A pastor has been described by someone as 'a good man with a possible bad reputation.' The reason is obvious. The moment we speak to an offender in a faithful way as we should, we become a target for slander. This seems easier for the one spoken to than for him to forsake an evil way. But again, that is part of the pay which the ministry receives and should expect to receive. They did it to Him, the sinless Son of God. It will be done to us as well. Among the many and varied directives given by Paul to Timothy, one was to 'suffer reproach'; and Paul then quickly reminds him that His Word is trustworthy and that whatever the price, it is really worth it. If it happens to you, and it might, remember the words of Gilbert Holland: 'There is a broad distinction between character and reputation, for one may be destroyed by slander, while the other can never be harmed save by the possessor. Reputation is in no man's keeping. You and I cannot determine what other men shall think or say about us.'

"There was a day when Christians, almost all, had 'bad reputations' but excellent characters. Remember the persecutions! There are still many people today who have 'bad' reputations. In Russia, said someone: 'A Christian is considered a fool'; and in Spain a Protestant is 'potentially dangerous.' It matters very little what people think. Does God approve of our actions? That is vital. To feel responsible to Him is the finest of all guidelines."

J. T. MUELLER

DECLINE OF GOOD PREACHING IN ENGLAND

Only there? Marcus Donovan, writing in the Anglican journal *Theology* (November, 1952, p. 422), deplors that the level of preaching has declined. His analysis of the cause reminds one of Acts 6:2. He writes: "The shortage of clergy is responsible for a lack of attention to the craft of preaching. A priest who had been Select Preacher at his University told us that he had some difficulty in obtaining a curacy because the qualifications demanded were entirely those requisite for youth work." He goes on to say: "The average incumbent is occupied with finance, while the average assistant is kept busy by youth organizations. Neither gets a chance to work at his task of presenting the Gospel persuasively, let alone impressively. . . . It will be tragic if the necessity of being harassed by problems of maintenance should unfit the clergy for their proper task."

The writer then urges his readers to ponder some words of the Bishop of Southwark in his recent Visitation Charge: "All through my visitation last year I was brought up against the vital need of congregations which are well instructed in the essentials of their faith. . . . A teaching sermon need neither be dull nor highbrow; it can always be adapted to the particular level and experience of a congregation, and must always be closely and clearly related to life."

V. B.

PORTUGAL AND CATHOLICISM

Dr. Ernest Gordon in the *Sunday School Times* (November 13, 1952) calls attention to the fact that in Portugal the Holy Year of 1951 proved itself a great failure. It had been predicted that it would "close in a sea of glory at the Fatima shrine" and that millions would attend this celebration both from Portugal and abroad. But to the clergy and the army of entrepreneurs and hotelkeepers, who awaited huge financial returns, the Fatima festivity was a sorry disappointment. According to the Catholic newspaper *O Debate*, "foreigners were rare in spite of the affirmation and reaffirmation that they would come by steamer, train, and airplane from all parts of the world."

More disappointing still was the fact that no miracles could be reported, while accidents and thefts were frequent. One thief, disguised as a friar, was especially in evidence at the moment when the high ecclesiastics pleaded through microphones for large gifts to the Pope. Finally, in a great thunderstorm the tower of the Fatima basilica was struck by lightning and part of the pulpit was destroyed. The disappointed pilgrims left lamenting.

Meanwhile evangelical workers report that in Leiria, near Fatima, evangelical work has been blessed beyond that in other parts of the country, that the people thirst for the Word of God, and that the warnings of the Roman bishop of Leiria against helping the heretics are falling on deaf ears.

A Lisbon writer, Alexandre Lobato, is calling for the wiping out of Protestant missions in Portuguese colonies on the ground that they are unable to develop a Portuguese nationalist spirit among the Negroes. "Religious liberty," he writes, "is all very fine for civilized people, but not for primitive people, who accept whatever is said to them. Homogeneity should be preserved, nor should there be religious conflicts as between the North and South of Ireland. We want no religious islands, separated from our national unity."

Also in America there is no toleration of Protestantism where the Roman Church is still in power. Dr. Gordon in the same issue writes of an inspection of a Protestant school in Colombia, S. A., by a Catholic school officer. He told the teacher: "Everything is fine. Your books are correct; your room is well ventilated, but the only thing on which we do not agree is religion. You have ten days in which to take the necessary steps to have your school approved." The teacher knew that to have the school approved meant going to Mass. A few days later the mayor of the town (Sincelejo) appeared. As he commanded the children to pick up their books and leave the school, he told the teacher: "Perhaps you do not realize that in Colombia there is no liberty of schools or conscience."

Catholic piety, as Dr. Gordon reports, is *sui generis*. When in 1952 the Eucharistic Congress was held in Barcelona, Spain, eighteen bulls were killed in bullfights, "which appear to have been a Eucharistic Congress side show."

J. T. MUELLER

ESCHATOLOGICAL DISCUSSIONS IN THE W. C. C.

The 1954 convention of the World Council of Churches will have as its general theme: "Jesus Christ, Our Lord, the Only Hope of the Church and the World." The committee preparing the preliminary

studies on this topic submitted its first report early last summer. This report caused considerable discussion, because representatives of the member Churches in the W. C. C. are not agreed as to the meaning of Christian hope. The tensions run all the way from an apocalyptic literal interpretation of the Scripture references to the Second Coming of Christ to an interpretation of the Christian hope according to a this-worldly *Weltanschauung* and in terms of modern speech and secular associations. The first report was published in *Ecumenical Review* July, 1952, 419 ff. and a synopsis in *CONCORDIA THEOLOGICAL MONTHLY*, November, 1952, 846—850.

The second report of the study commission attempts to resolve some of the tensions. This report in five chapters was published in *Ecumenical Review*, October, 1952, and a synopsis was furnished in *Christian Century*, December 31, 1952, and January 7, 1953.

The first chapter deals with "Christ—Our Hope," and on the basis of eight Scripture references the following points are developed.

The Savior's word in John 5:25 prompts the Committee to state that by His death Christ has reconstituted the world, and that by faith in Him we are already participants in the new creation, the life that is to come.

On the basis of Col. 3:3,4 the Christian hope is said to be the constant expectation that God in Christ will complete what He has begun, in fact, hope as faith already possesses the title-deed of that on which its hope is set.

1 Peter 1:3 is said to teach that in Jesus Christ God has made us His sons and heirs. The Christian life must therefore be viewed in the light of its future, because the Holy Spirit, in whose fellowship the Christian life is lived, is the spirit of promise and the token of our inheritance. Through Him the powers of the "new age" are at work among us. Thus the Christian life is grounded in what Christ has accomplished and at the same time awaits the final uncovering of the redemptive work of Christ.

According to Heb. 2:17 Jesus became our faithful High Priest, to make expiation, that is, in Jesus God became man and shared man's predicament, suffered, and died. But God raised Jesus, and on the resurrection of Jesus is based the Christian hope and the affirmation of the lordship of Christ over death and over every hostile power. Since Christ's lordship must finally be made manifest, the Christian hope looks to the return of Christ. However, it is difficult to make such a statement convincingly, because of our isolation from the world in which Christ suffered and for which He died.

In Hebr. 13:13, 14 Christians are admonished to go "outside the camp." Our calling as His witnesses demands that we live unconfined to the world, share in His passion, and live under the sign of the cross. Only at the foot of the cross love goes out to meet the misery of men, and only here hope can be proclaimed, and only men whose hopelessness has been met by God's unbounding grace can speak effectively of our expectation of Christ's return, an event in which present and future are closely tied together.

In His words to Pilate, Matt. 26:64, Christ indicates that His lordship is future and can be discerned now only by faith in the midst of our conflict with evil. However, we not only look for the judgment as a future event, since Christ has already come in His judgment and constitutes the boundary of our lives and meets us at each step forward. Thus the future is already given in the present as a token, and the present, however rich, always looks forward to the future with tense expectation.

On the basis of Rom. 8:23 the Commission points to the paradox of the "already-not yet" in the Christian life. The Christian looks forward to the redemption of his body, to the resurrection, and already participates in Christ's risen life; he anticipates the final Judgment, but at the same time realizes that the Judgment has already begun. It is the Crucified who reigns. Hence there is no room for an ultimately tragic interpretation of history nor for an optimism which looks for victory on man's own terms.

Love of the brethren, according to 1 John 3:14, is the evidence of the Christian's conquest of death. Only those who set their discipleship in the context of the hope, that in His return Christ will fulfill His ministry, are able to obey His commands to love the neighbor and to spend themselves in deeds of kindness. Thus the hope of Christ's return places us into the proper perspective for our present obedience.

In the second chapter the Committee sets forth its view on the Christian hope in the life of the believer. It states that the Scriptures frequently express the idea of hope in terms similar to those in ancient apocalyptic literature. The Commission believes that these terms may be of service, but also lend themselves to grave misunderstanding, and it is essential to note the difference between Christian eschatology, as the destiny of man and the world, and the pre-Christian or sub-Christian apocalyptic outlook. This is said to be essential in order to see afresh the meaning of the Christian teaching of the "new age." While the "new age" awaits its fulfillment at the end of history, it has also come already. It is the new creation, the new beginning of

humanity, the new perspective of individual and social life, in fact, the new source of the meaning of history and the new promise of glorious fulfillment even beyond the history of the earth. The "new age" came when in Christ mankind is brought under judgment in a new way and when in Christ men and women find new depths of mercy and new hope, not in an escape from the world, but in a sharing of Christ's victory over the powers of evil. Thus the "new age" has brought the kingdom of God in Christ and His community.

But the created world, mankind in particular, is still incomplete. The ignorant and willful wrongdoing of men has distorted God's work, and every man feels the effects of the wrongs which have accumulated in the social order. Now every man must wrestle with demonic forces which bedevil the whole course of history and bring the world under divine judgment. From this judgment the Christian is not exempt and he must expect suffering and catastrophes. When the Christian accepts God's judgment and bears his cross without bitterness, he actually participates in the sufferings of his Lord and is given strength to endure by the hope of sharing in His resurrection. If the Church is to fulfill her ministry, she must see in the "new age" not only the "not yet" but also the "already."

In Chapter III the Committee contrasts the Christian hope and the utopias of today, such as Stalinism, Scientific Humanism, Democracy, and points out that in these mankind encounters the demonic forces in human life which ultimately will destroy the manhood of mankind. In opposition to these utopias the Christian Church must preach Christ as the Hope of the world who meets men and women in their complex hopes and fears. Christ can do this, because He was so wholly consecrated to His Father that He can make the very estate of every individual His own both for judgment and for salvation. He is the "Second Adam" and on His road of dedication He recapitulates the experience of humanity.

In Chapter IV the Committee discusses the Christian hope and our earthly calling. The Christian hope, revealed in the resurrection of the Crucified, has crucified all our self-centered desires and prompts us never to be content with the *status quo*, but constantly to strive toward a better and worthier life for mankind. It is the Church's calling to await expectantly the coming of peace, righteousness, freedom, life, truth. Because we rest secure in the hope of eternal peace, we are summoned to work for temporal peace in our sorely divided world. Because our faith has found the righteousness in Christ, we are urged to seek for a greater measure of righteousness in the social and political

spheres. Because Christ is our freedom, we are enabled to proclaim to mankind the freedom from every form of bondage. Because we have life in Christ, we cannot pass by in Pharisaic indifference those who have fallen among thieves and murderers. And finally because Christ is our Truth, our hope in Christ prompts us to encourage all men in their search for truth.

In the fifth chapter the Committee speaks of the Christian hope and the Church's mission, namely to summon men everywhere to repent and to accept the promise of His kingdom, and to draw men into the Church, the community of the redeemed.

We shall refrain from commenting at this time. To state it frankly, we are not sure whether we understand the language of the report. The conservative theologian can find in it a splendid summary of the Gospel. In fact, the Lutheran can hear refrains from the exposition of the Second Article and the Second Petition in Luther's Large Catechism. On the other hand, the terminology and the applications will no doubt find a responsive ear in Liberal Theology. The Bultmann School, which looks for the fact behind the "mythos," could accept this report. This report will, no doubt, elicit detailed eschatological studies by representatives of the various member Churches, and then one will be in a position to judge the eschatology of the World Council of Churches.

F. E. M.

CONCLUDING POSTSCRIPTS

At its Hanover Assembly the Lutheran World Federation resolved upon the appointment of nine commissions which are to study the following areas of theological interest: theology, Lutheran world service, world missions, education, liturgics, stewardship and parish life, international affairs, students, and welfare work. According to the *Evangelisch-Lutherische Kirchenzeitung* (November 15), Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, appointed the following theologians to serve on the commission for theology: Professor Werner Elert (Erlangen, Germany); Professor Peter Brunner (Heidelberg, Germany); Bishop Anders Nygren (Lund, Sweden); Professor Regim Prenter (Aarhus, Denmark); and Professor Taito Kantonen (Hamma Divinity School, Springfield, Ohio). This commission will give thought to a number of theological considerations which came to the surface at Hannover, but were referred to a special commission to be appointed. One of these considerations is the relation of Scripture to the incarnate and living Word.

The "welfare state," so a writer in *Theology* (December) argues, did not suddenly jump into existence but is the result of a number of significant factors and forces whose roots are imbedded in the nineteenth century even though it has become customary to refer to the nineteenth century as the century of "rugged individualism" made possible by the *laissez-faire* policy in government. By way of elucidating that "rugged individualism" was not as "rugged" as is sometimes supposed, the author quotes a gem from Sidney Webb, famous British sociologist, written by him all of seventy years ago. The passage reads:

The individualist town councillor will walk along the municipal pavement, lit by municipal light and cleansed by municipal brooms with municipal water, and seeing, by the municipal clock in the municipal market, that he is too early to meet his children coming from the municipal school, hard by the county lunatic asylum and the municipal hospital, will use the national telegraph system to tell them not to walk through the municipal park, but to come by the municipal tramway, to meet him in the municipal reading-room, by the municipal museum, art gallery, and library, where he intends to consult some of the national publications in order to prepare his next speech in the municipal town hall in favor of the nationalization of canals and the increase of Government control over the railway system.

The author, who discusses the "welfare state" from the Christian point of view, concludes: "Instead of denouncing the materialism of the age, which is a very easy thing to do, Christians would be better occupied in discovering how the evident tendency of the welfare state to make us all preoccupied with security and coziness can be effectively balanced by contrary provisions that will keep us aware of our ultimate insecurity except in the hands of our Savior and that will prevent our being cushioned against everything in the real world that makes for doubt, tension, struggle, loneliness, eccentricity, and dying to live."

P. M. B.

* * *

The following illuminating critique of Bultmann's theology is taken, not from a book, but from the manuscript of a lecture delivered not long ago at a conference in Germany! You'll say that this nugget is worth the price of a year's subscription to the *C.T.M.* "R. Bultmanns entmythologisiertes Kerygma von Jesu Kreuz und Christi Auferstehung gruendet in einer christozentrischen theologia crucis ganz eigenen Gepraeges. Eine Auseinandersetzung mit ihm wuerde eine ausgebreitete Untersuchung existentialphilosophischer, exegetischer und

historischer Art erfordern, ehe wir den dogmatischen Kern des Bultmannschen Programms zu Gesicht bekommen. So muss an dieser Stelle die Feststellung genuegen, dass sein 'eschatologischer' Heilsglaube als 'geschichtliche' Bedeutsamkeitserhellung eines mehrdeutigen Faktums der Todeshistorie auf der transzendentalen Bruecke von der existentialen Interpretation her zur heutigen existentiellen Entscheidung hin die streng jenseitig bleibende Gnadenoffenbarung und die personalistische Entscheidung punktuell miteinander zu verbinden sucht. Dem biblisch-reformatorischen Realpraesenzglauben Christi im Suender der Todesgeschichte ist diese Transzendentalisierung von Verkuendigung und Glaube wesensfremd."

V. B.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

A Baptist clergyman, Dr. Milton C. Froyd, director of research at Colgate-Rochester Divinity School, charged that too many mediocre men are going into the ministry; and the blame rests with our secular culture which encourages superior men to go into practically every vocation but the ministry. "No one ever talks to the superior youth about entering the ministry, with the result that if he ever had an interest, it is likely to be lost." The challenge of the ministry is usually presented in a highly charged atmosphere in which the emotionally unstable student tends to respond. The Church "will have to find ways of challenging its ablest, most resourceful young men to the possibilities of the call of God to the ministry. We must not allow our young men to feel that merely because they possess superior abilities they are thereby automatically eliminated from the possibility of being called to the ministry." — How about Christian parents teaching their boys (and then living up to it themselves!) that St. Paul was right when he wrote to Timothy (1 Tim. 3:1): "If a man desire the office of a bishop, he desireth a good work?"

* * *

The Board of National Missions of the Presbyterian Church in the U. S. A. has purchased Radio Station KALA in Sitka, Alaska, to operate as an educational project in co-operation with the Territory Education Department at Juneau and the University of Alaska. Broadcasts will extend educational opportunities to Eskimos, Indians, and whites at Sheldon Jackson Junior College in Sitka.

* * *

Remains of one of the largest known early Christian basilicas have been unearthed under an 18th-century barn at Aquileia, near Trieste. Also discovered were ruins of what is believed to be a 3d-century

Jewish synagog. The basilica is said to date from the 4th century, when Aquileia was a thriving center of Christianity with a population of nearly one million. The city was destroyed by Attila the Hun in the 5th century.

* * *

Expansion of foreign missionary work of the United Lutheran Church in America into Malaya was unanimously approved by delegates to the convention in Seattle, Wash. . . . It was reported to the convention that the 6,381,000 population of Malaya is 99.8 per cent non-Christian. The country was described as a "hub" of the Far East. Malaya, Dr. Franklin Clark Fry said, is a focal point of all the Far Eastern tensions, racial and social, which have created a favorable situation for the advance of Communism. He called for "a counterattack against the enemies of the Gospel." . . . Missionaries who have been withdrawn from China will be sent to work among the Chinese of Malaya. A special effort will be made to send missionaries to the "new villages" recently established as a front against Communist infiltration of the peninsula.

* * *

The new law exempting religious and other private nonprofit schools from property taxation, passed by the 1951 legislature of California and signed by Governor Earl Warren, had not become operative because the opponents of the law had secured the required number of signatures on a petition calling for a referendum. The law was now, in the election of November 4, approved by a majority of California's voters. . . . California was the only State which imposed taxes on its non-profit schools. The school tax had netted the State about \$700,000 annually. . . . The new law extends to more than 900 elementary and high schools, educating 183,000 children, the tax exemption previously enjoyed by private colleges in the State. . . . Opposition to the law was spearheaded by the California Taxpayers Alliance; support for the law was led by an organization called "Californians for Justice in Education," headed by Admiral (ret.) Chester W. Nimitz.

* * *

In 1937 the Baptist Convention of Arkansas, unable to pay a debt of \$1,250,000, made a 35-cents-on-the-dollar settlement with their note and bond holders, canceling \$800,000 of the debt under the bankruptcy law. But when the depression was over, in 1943, Dr. Ben L. Bridges, executive secretary of the Convention, recommended that Arkansas Baptists undertake to pay this amount. The Convention accepted the recommendation (despite the objection of some delegates) and voted to pay about 10 per cent of the canceled indebted-

ness a year. This was done by a Baptist Honor Club, whose members paid \$1 a month, by modest allocations of the Convention, and by the Arkansas Baptist Woman's Missionary Union. "Together we have proved to the world," said Dr. Bridges, "our belief that Christians must be honest."

* * *

The Methodist Council of Bishops, assembled in Atlantic City, N. J., heard a report by Bishop John Wesley Lord stating that there are 20,000,000 young people in our nation who belong to no church or synagog as compared to 6,000,000 who are now Protestant church members. "Left without Christian teaching," he said, "these 20,000,000 may become the seedbed of Communism, Fascism, secularism, and atheism. Won for Christ, they will be the bulwark of freedom."

* * *

Dr. Albert Schweitzer, world-famous Protestant medical missionary, philosopher, musician, and author, has returned to French Equatorial Africa after a six-month furlough in Europe. The 77-year-old Alsatian-born theologian has been a medical missionary in Africa for the past 38 years and for 26 of them has directed a hospital and leper colony he founded at Lambarene. . . . During his furlough Dr. Schweitzer was inducted into membership in the French Academy, and shortly before sailing from Bordeaux was presented by Queen Louise of Sweden at Stockholm with the Prince Carl medal, awarded annually for international achievement in humanitarian work.

* * *

Now comes the National Geographic Society with the opinion that children owe their beloved Christmas trees to Pope Gregory the Great (540—604). After making a historical study of the custom of having Christmas trees the Society holds that Pope Gregory never heard of a Christmas tree during his lifetime, but he exhorted Christian missionaries not to destroy such pagan customs as were innocent and in accord with Church tenets. He stipulated that these customs were to be woven into the fabric of Christian ceremony where possible. "Thus, when the missionary Boniface went from England to Germany, he made no attempt to halt the Teutonic custom of worshipping Odin's sacred oak. Instead, he persuaded the people to substitute for the oak an evergreen tree decorated in honor of the Christ Child." (I do not know what the Society's authority is for that statement; my history books tell me that Boniface cut down Odin's sacred oak and built a chapel of the wood.) The report proceeds: Reformer Martin Luther gave his approval to the Christmas tree at an early date. Thus

it became a custom in both Protestant and Catholic households in Germany. . . . The Christmas tree came to America only a little more than a century ago, the custom being unknown in this country earlier than 1840. Homesick German immigrants first brought their decorated "Tannenbaum" to America, where their neighbors admired and copied it, although it was not until after 1900 that the custom really became universal in the Northern States. Its spread was much slower in the South. (In this country, the Krausnick family of Cincinnati had an evergreen tree in 1835. The Saxon Lutherans were used to trees and sadly missed them while on the ship coming to America. "Here," records said, "no Christmas tree brightened the eyes of the children as they sadly clung to their musing parents; for them it was a dreary Christmas Eve." Gustave Koerner, political adviser to Abraham Lincoln and ambassador to Spain, used a decorated sassafras tree at Belleville, Ill., in 1833, and August Imgard of Wooster, Ohio, is frequently credited with having introduced the tree to the American Christmas celebration because of the evergreen he had in 1847. The first historical account of a Christmas tree in a church service comes from a Lutheran church in Rochester, N.Y., where Pastor John Muehlhauser, later president of the Wisconsin Synod, set one up in 1840. It was in 1851 that Rev. Henry C. Schwan saw to it that there was a Christmas tree at Zion Church, Cleveland, where he was pastor. — The Rev. August R. Suelflow, Curator of Concordia Historical Institute, in *St. Louis Lutheran*.) Introduction of the Christmas tree in England about 1845 had much to do with its acceptance in America, the National Geographic Society believes. Prince Albert brought the custom to England after his marriage to Queen Victoria, and the royal family adopted it enthusiastically.

* * *

The 130-year-old Methodist weekly, *Zion's Herald*, is reverting to a newspaper format with the first edition of 1953. For 52 years it has been a magazine, but for the first 78 years, since 1823, it was a newspaper. "We found out some time ago," the editor, Dr. Emory S. Bucke, said, "that laymen are interested almost solely in news in their church papers. We also found that, when news is obscured by a welter of features, articles of opinion, spiritual dissertations and the like, they often do not even read the news. Ministers apparently read and liked the features and articles, but our surveys showed that the laymen wanted news, with a sprinkling of editorial comment and a nice dish of 'other people's mail' — letters. Since *Zion's Herald* is primarily

a publication for laymen, we decided to see what could be done to make it more readable for them." — We wonder if the editor of *Zion's Herald* is right in his opinion of laymen; we doubt it.

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A record budget of \$3,166,000 was approved by the advisory council of the American Bible Society. The principal reason for the large increase in the budget is a greater distribution of the Scriptures among United States Armed Forces and United Nations' servicemen in Korea.

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Representatives of the National Lutheran Council of the United States and the various European national committees of the Lutheran World Federation met at the Loccum monastery, near Hannover, Germany, to make plans for putting Lutheran World Service into operation next May 1. . . . Loccum is the only Evangelical monastery in Germany; Bishop Hanns Lilje of Hannover is also abbot of this monastery; he was host to the above Commission and presided at the meetings. As president of the L. W. F. he appointed the members of the Commission authorized by the Federation's assembly in Hannover last summer. . . . Members of the Commission: The Rev. Henry J. Whiting of Minneapolis, Minn., executive director of the Lutheran Welfare Society of Minnesota; Dr. Carl E. Lund-Quist of Lindsborg, Kans., executive secretary of the Lutheran World Federation; Bishop Hans Meiser of Munich, chairman of the United Evangelical Church in Germany; Dr. Paul C. Empie of New York, executive secretary of the National Lutheran Council; Dr. Julius Bodensieck, the Council's theological representative to the European Church; Dr. John Scherzer, secretary of the Council's European desk. . . . Refugee aid will be one of the Federation's main tasks, it was said; and it was urged that the Lutheran World Service be made a "supranational" agency, recognized by all governments and international organizations, "a tool to be used by all Churches," breaking through linguistic, traditional, and national barriers.

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Establishment of a universal feast of Mary the Queen, corresponding to the feast of Christ the King, was urged by the Mariological Society of America at its annual meeting in Cleveland, Ohio. With this aim in view a committee was created by the society which will prepare a petition to Pope Pius XII asking that the feast of "Mary's universal queenship," already observed in some countries and by some religious orders, be extended to the entire Church. In discussion periods and

talks the meeting examined the nature of Mary's queenship, its basis in Scripture and tradition, and the developing history of its study by the Church. Msgr. Ferdinand Vandry, rector of Laval University, Quebec, Canada, one of the speakers, said that Mary was rightfully queen of the universe because she helped in "the foundation of Christ's Kingdom by consenting to become an indispensable factor in the Incarnation and therefore in the Redemption; the establishment of the Kingdom by co-operating with Christ in the work of the Redemption; the government of the Kingdom by dispensing as mediatrix the graces of the Redemption." "Mary's rights to govern the Kingdom of Christ," he said, "are those of a real sovereign," although "subordinate to that of Christ. However, it is far superior to purely ministerial power. It is so closely united to the dominion of Christ as to be *a condition of its exercise.*" (Italics mine.)

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In response to the 1952 Thanksgiving clothing appeal of Lutheran World Relief, 2,035,592 pounds of clothing, shoes, and bedding were contributed by United States Lutherans—the largest collection of clothing in any L. W. R. Thanksgiving appeal. Lutheran officials estimated that over half a million needy refugees in Europe, Korea, and the Holy Land will benefit from the clothing.

* * *

Crosthwaite Church in Keswick, England, has celebrated the 1,400th anniversary of its founding. The present church building dates "only" from the 14th century; but there has been a church on the site ever since A. D. 553. In that year, Kentigern, a Christian leader who sought refuge in this Cumbrian Lake district from the pagan king Strathclyde, selected a spot of high ground overlooking Derwent Water, and Bassenthwaite Lake as the location for a church. Because he marked the place by planting his cross in a thwaite (clearing), it has since been known as Crosthwaite.

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By unanimous vote the Board of Education of New York City directed that, beginning with the new semester around February 1, all public schools in the city open each day's classes by singing the fourth stanza of "America" as an act of reverence aimed at strengthening moral and spiritual values. The stanza is to be sung immediately after the Pledge to the Flag, which earlier was instituted as a daily custom in the schools. The board's directive will be put into effect in all elementary and junior and senior high schools.

A strange coincidence that the very next item in the report of "Religious News Service" deals with another attempt to make something illegal, and therefore presumably immoral, legal and moral if sponsored by churches. — A bill providing for the legalization of bingo games when sponsored by religious, charitable, and fraternal organizations was introduced in the State Legislature of New Jersey. Last year such a bill, though passed by both branches of the Legislature, was vetoed by Gov. Driscoll.

* * *

A Philippine town (Calivo on Panay Island) has voted to impose a five-peso (\$2.50) tax on Christmas carolers. The explanation was offered that in recent years the custom of carol singing at Christmas had become "professionalized," with individual carolers often earning from 15 to 20 pesos a night; it was only proper, therefore, that the local government should tap this new source of revenue.

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By adding 24 new members to the College of Cardinals on January 13, 1953, Pope Pius XII has again brought the College to its full strength of 70. The Pope disclosed that he had considered increasing the size of the College, but decided against it as "inopportune."

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According to the Lutheran Foreign Missions Conference of America, American Lutheran church bodies gave \$3,659,670 to support foreign mission activities on 51 fields in 18 countries during 1952. The figures were compiled by Dr. Andrew S. Burgess, professor of Missions at Luther Theological Seminary in St. Paul, Minn.

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The German Roman Catholic Youth Federation has urged the West German government to pass "protective legislation" against the recruitment of German youth for the French Foreign Legion. Reports are quoted by the press that over 70 per cent of the French Foreign Legion members are German and that more than 30,000 German youth have already lost their lives fighting in Indo-China with the Legion.

THEO. HOYER

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

DIE BEKENNTNISSCHRIFTEN DER EVANG.-LUTH. KIRCHE, herausgegeben im Gedenkjahr der Augsbургischen Konfession, 1930. 2. verbesserte Auflage, Vandenhoeck und Ruprecht, Goettingen. XLVI+1,225. 9½×6. DM 26.

In 1930 *Der Deutsche Evangelische Kirchenausschuss* published the so-called *Jubilaumsausgabe* of the Lutheran Confessions. This edition was prepared by some of Germany's outstanding scholars, Drs. Hans Lietzmann, Heinrich Bornkamm, Ernst Wolf. This edition has been out of print since the end of the war. The EKD, the VELKD, and the National Lutheran Council underwrote the publication of the second edition. The publishers have very graciously waived the right to their legitimate profit on this rather expensive undertaking in order to keep the price to a minimum. Responsible editors have carefully gone over the entire first edition and made such additions to the textual and bibliographical apparatus as the research of the past twenty years warranted. This is true particularly of the Augsburg Confession. On the basis of a recently discovered manuscript Dr. H. Bornkamm made significant emendations.

This critical Latin-German edition of our Confessional Books is highly recommended. In the first place, it contains the authentic text, based on the most recent and best textual apparatus. This tremendous critical apparatus is made available to the student in footnotes. The text of this edition will be used in the English translation of the Confessions now in preparation. Second, the editors offer a wealth of isagogical material. The edition contains short historical introductions to the separate Confessions. The footnotes contain secondary documents which are almost indispensable for a correct understanding of the several Confessions. The student will find the Marburg, the Schwabach, and the Torgau Articles placed in juxtaposition to the various articles of the Augustana. These pre-Augsburg documents guided Melancthon in his final draft of the Augustana. The first draft of the Apology submitted to, and refused by, Charles V is included; likewise the Wittenberg Concord of 1537, which sheds light on Luther's terse statement on the Lord's Supper in the Smalcald Articles; and sections of early drafts of the Formula of Concord which help in determining the exact meaning of the Confessions.

The third significant feature is the helpful footnotes. The Confessions are existential and confessional. They state Scripture truths *in statu*, and that implies that they are framed in answer to an error. Without a fairly

correct understanding of the antithesis the thesis loses some of its significance. While the American student does not have access to nearly all the studies mentioned, the Pritzlaff Library contains not a few of the books or monographs listed in the footnotes. For example, it is difficult to determine Melancthon's exact reason for his statement: *Et quia iustificare significat ex iniustis justos effici seu regenerari, significat et justos pronuntiari* (Apol. IV, 72). The score of references to recent studies of this problem in the footnote proves helpful. This is also true of the rather difficult section in Formula S. D. II, 22. The footnotes also contain short definitions of ancient and modern heresies referred to by the Confessions. Fourth, the Confessions are made more meaningful as the editors supply information on many apparently obscure statements. The footnotes explain some three dozen practices in the Roman cultus mentioned by Luther in the Smalcald Articles; mention that the "episcopal tithe" (Augustana, XXVIII, 29) was established in Ireland during the early centuries. Many confessional statements take on new meaning in the light of the editors' references. For example, the splendid theological axiom, Apol. IV, 101, will fasten itself in one's memory when one is told that as early as 1521 Melancthon wrote in the *Loci: Hoc est Christum cognoscere, beneficia eius cognoscere*; and the penetrating exegetical treatise of Luke 7:47 (Apol. III, 31 ff.) becomes even more meaningful by a study of Luther's marginal notes in the first copy of the Apology. The explanatory footnotes to Luther's *Traubuechlein* (not in the Triglot edition) shed some interesting light on the relation of engagement to marriage at Luther's time and support the old adage: *Andere Laender, andere Sitten*. An interesting side light on Luther's clear understanding of the papacy is contained in the footnote which informs the reader that Luther struck out "believe" from his statement (S. A., Part I) "since both parties believe and confess," because he felt that the Pope confessed the Christian truth orally — without actually believing it.

F. E. MAYER

BY MAN REJECTED. By Herman A. Larsen. Augsburg Publishing House, Minneapolis 15, Minn. 197 pages. $5\frac{1}{4} \times 7\frac{3}{4}$. \$2.00.

A double series of Lenten sermons (15 in all) for use in the Sunday morning and midweek services. They are Scriptural and doctrinally correct, directing the hearing to Christ Crucified. Yet, as the title and subtitles indicate, the tone of the sermons is negative, emphasizing His rejection. They are not of equal merit, some lacking textuality, others ending very abruptly without making an appeal to the hearer.

O. E. SOHN

THE RABBINIC MIND. By Max Kadushin. Jewish Book Concern, 31 W. 31st St., New York, N. Y. 394 pages, 9×6. \$5.00.

During his years of service with the Air Force the undersigned had the privilege of observing at first hand the men who represented other faiths, including a number of rabbis. The present book review is the

result of one such association. This reviewer came by the volume directly through a contact established at Sampson Air Force Base, N. Y.

The Rabbinic Mind is a thorough discussion of the value-concepts contained in the literature created by rabbinic Judaism from about 200 B. C. to A. D. 700. The author demonstrates that integration in this vast body of writing is achieved by the four concepts of God's justice, His love, Torah, and Israel.

Rabbi Kadushin describes the rabbinic approach to God in terms of "normal mysticism," an expression intended to distinguish rabbinic teaching from philosophic abstraction. He discusses at some length the relationship of haggadic interpretation to the text of the Old Testament for purposes of underlining the interest of the rabbinic mind in Scripture as revelation rather than as a source for speculation.

As a case in point, the chapter entitled "Revelation of *Shekinah*" takes issue with any attempt to philosophize about the nature of God. "*Shekinah* is a name for God" (p. 223). "It is employed as a name for God only when rabbis speak of God's nearness to man" (p. 225). "*Shekinah* is generally taken to be a rabbinic term which expresses the idea of the immanence of God. What is meant by this idea? If 'immanence of God' means that God is present *within* man or *within* any place as a kind of permanent inherent principle, we have to do with an idea foreign to rabbinic thought, with a philosophical conception" (p. 255).

A book of this kind can be recommended to any pastor. It will do two things for him. It will introduce him, first of all, to the intellectual climate prevailing in Israel at the time of our Lord, thereby increasing his understanding of the New Testament. In the second instance, it will make the Christian clergyman acutely aware of the fact that Judaism is still a living religion, and not one that can be thought of adequately only in the past tense.

MARTIN H. SCHARLEMANN

MARTIN LUTHER, DIE HAUPTSCHRIFTEN. Edited by Prof. D. Kurt Aland. Christlicher Zeitschriftenverlag, Berlin, 1951. 466 pages. DM 9.80 (about \$2.50).

LUTHER, MARTIN, SCHRIFTEN. Kurze Biographie. An den Christl. Adel deutscher Nation. Von der Freiheit eines Christenmenschen. Sendbrief vom Dolmetschen. Reclam Verlag, Stuttgart. DM 1.40 (about 40 cents).

This new one-volume edition of some of Martin Luther's most important works was published in the Soviet zone of Germany with special permission of the Military Government. The editor, Prof. Kurt Aland, is a young professor *ordinarius* at the University Halle-Wittenberg. He was assisted in the task of editing Luther's writings in the language of our time by two able co-workers, Dr. Ernst Kaehler, president of the Catechetical *Oberseminar* in Naumburg, Saxony-Anhalt, and Pastor Rudolf Belan, Berlin.

In bringing out this edition the Church had in mind primarily the "laymen whose heart has been opened to Luther's teachings," and among them especially the "army of catechists and other full-time workers." (There are now over 20,000 of these lay workers in Eastern Germany). For readability this edition is by far the best I have seen. The text of Luther's writings has been thoroughly modernized. The selections offered are excellent. How fortunate we would be if we would have in English what the Germans have in their language in this volume!

There are no prefaces, no commentaries, no apparatus of any kind, just 466 pages of Luther pure and simple. The authors have divided the book into four parts: First, *Die Reformatorische Verkuendigung*, including the 95 Theses and the Resolutions, the Heidelberg Disputation, the treatise on Good Works, and Concerning Christian Liberty, the *Invocavit* sermons which Luther delivered after his return from the Wartburg, also the Exhortation to Christians Against Rebellion. This is followed by the treatise That a Christian Congregation Has the Right and the Power to Judge All Doctrine, etc., and finally by the treatise on the Bondage of the Will. The second part, which is called *Glaube und Welt*, includes the following: To the Christian Nobility; Of Secular Authority; the three important writings dealing with the Peasant Revolt of 1525; To the Councilmen of all Cities That They Should Establish Schools; Whether a Person Who Has Died Without Faith Can Be Saved; and the Short Letter of Comfort on Prayer (1540). In the third part, *Die Schriftauslegung*, we find the Open Letter on Translating, the preface to the *Neue Testament Deutsch*, the article Which Are the Noblest and Best Books of the New Testament, the preface to Acts, the preface to Romans, and the Magnificat. The final part, *Die Lebre*, includes the Confession of Faith Against the Enemies of the Gospel (1528), parts of the Large Catechism, and the Smalcald Articles. Some of these books are printed in their entirety, some in excerpts.

Those who can read German can get the book from the publishers via Lutherhaus, Terassenstr. 16, Berlin-Schlachtensee. All others can but hope that the day will come when we may have Luther in the American language of the twentieth century.

Those who would like to get a "taste" of Luther without going to too much expense or those who would want to brush up on their German, are herewith informed that the second book is again being published by the Reclam Bucherei, which has been moved from Leipzig to Stuttgart to escape the Russians. According to Dr. Reclam, the American importers for his firm are: Arthur M. Adler, 49 West 47th Street, New York 36, N. Y.

W. G. TILLMANN

Wartburg College, Waverly, Iowa

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